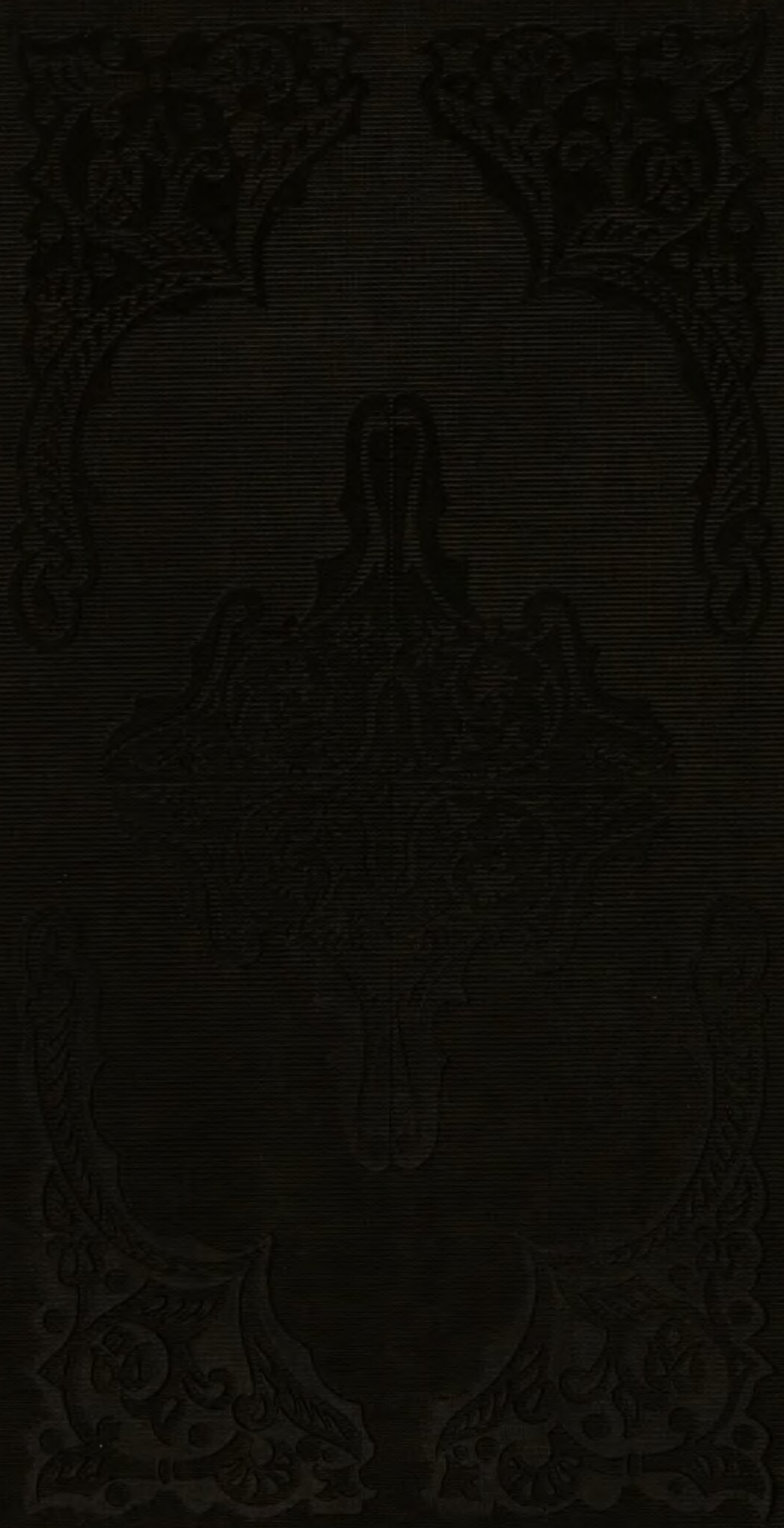
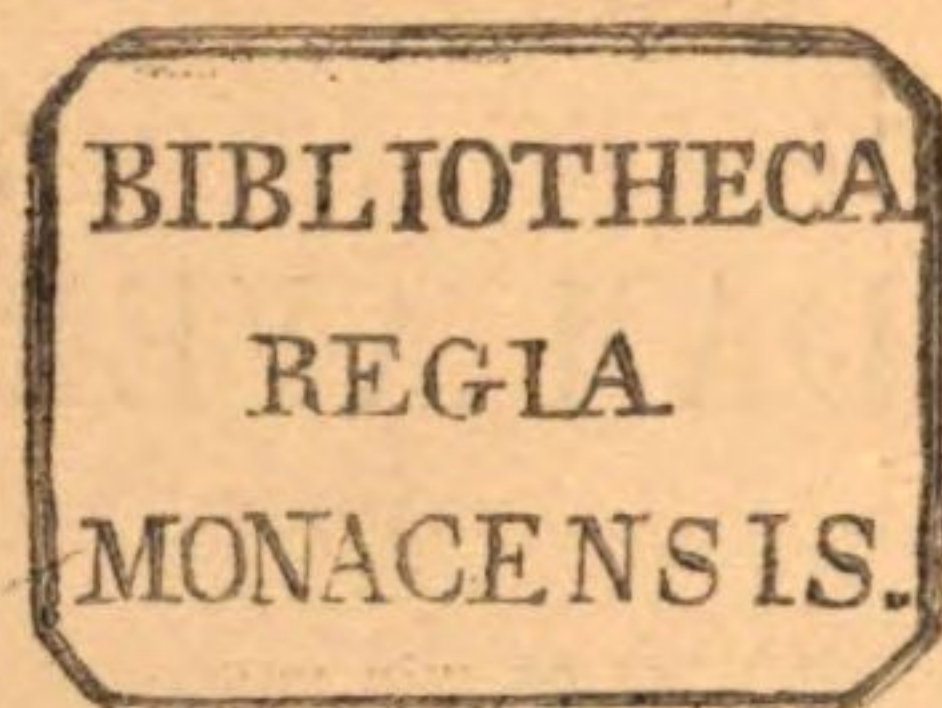






DUBLIN: WEBB AND CHAPMAN, PRINTERS.



P R E F A C E .

The principal materials for the present volume, though never designed for publication, were, after repeated solicitations, kindly committed by Mr. Averell, several years before his death, to one of the editors; with permission to make whatever use of them he thought best after his decease. These consisted of a voluminous journal extending to 1808, of some memoranda which continued the narrative to 1814, and of a record of his labour, which he was induced to resume after a lapse of twenty years, but only continued for a short period. At the conference of last year, the president, Mr. Alexander Stewart, was requested to assist in compiling a memoir of this venerable man, from these and such other documents as might prove available; and upon him devolved the most laborious part of the undertaking.

If the editors cannot claim for themselves the praise of absolute impartiality in preparing this volume for the press, they can truly say they have endeavoured to guard against the influence of that undue bias, which is commonly, sometimes perhaps unjustly, imputed to the biographers of individuals conspicuous in the religious community with which the writers themselves are identified. Their object was not to produce a volume of a sectarian character.

Mr. Averell, though a minister of the Established church, and, from conviction of its usefulness in promoting the spread of vital godliness, a devoted member of the Methodist society, considered himself at the same time a member of the Catholic church of Christ; and whatever he wrote in commendation of any other section of that church, has been given in the same spirit with which it was penned. But especially have they been anxious, by a faithful record of his life and labours, so to exhibit the grace which was signally manifested in him, that God might be glorified, and the reader brought, through the Divine blessing, to follow him as he followed Christ.

To the numerous correspondents of Mr. Averell the editors are indebted for the letters placed at their disposal. And though unable, from their limited space, to draw largely upon those productions, they have given some extracts, which afford additional evidence of Mr. Averell's spirituality of mind, and cannot fail to impart an interest to this volume.

It may be well to add, that the entire profit of the publication will be appropriated, under the direction of the conference, to the extension of that work to which the subject of this memoir devoted a long and laborious life—the advancement of the Redeemer's kingdom in his native land.

DUBLIN, *June*, 1848.

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MEMOIR

OF

THE REV. ADAM AVERELL.

CHAPTER I.

Mr. Averell's ancestry and birth—Placed under the care of a pious grandmother—Early religious impression—Bishop Averell's proposal to his father—Remarkable incident—Sent to a classical school—The bishop's death—Mr. Averell in great perplexity, from which he is delivered in a most providential way—Enters college—Accepts the situation of private tutor in the family of Sir Richard St. George—Provost Andrews—Mr. Averell elected Vice-Sovereign of Athlone—Sir Richard St. George's opinion of him—His ordination—Meets with Mr. Wesley—Accompanies his pupils to Eton.

THE ancestors of the Reverend Adam Averell, the subject of the following memoir, came from England to this country about the middle of the sixteenth century, and became possessed of Tamnamore, a small estate in the parish of Killyman, county of Tyrone. This property is beautifully situated on the northern side of the river Blackwater, nearly midway from where it passes between the towns of Moy and Charlemont, and its termination in Lough Neagh. It was inherited by the family of Averell, in its successive generations, for about two hundred years, and afterwards passed into the possession of the Lloyd family, relatives

of its former owners; Richard Lloyd, Esq. being its present proprietor.

The branch of the Averell family from which Adam was descended, became located at Mullan, a part of the family property in the same county, at which place he was born on the 7th of May, 1754. His parents were members of the Established Church, and, according to the light they enjoyed, in those days of comparative moral darkness, feared God and walked in his ordinances. But, owing to his father's being engaged in superintending the secular business of a wealthy relative, the Rev. Doctor Averell, and his consequent absence from home, his own domestic concerns were greatly neglected, the religious instruction of his children was not duly attended to, and, they not being old enough to manage the affairs of the farm, the family suffered in their temporal circumstances.

When very young, Adam was sent to reside with his maternal grandmother, Mrs. Elizabeth Johnston, a woman of strong mind and deep devotedness to God, whose piety was induced, through divine grace, by a sudden change from affluent circumstances to comparative dependence, and of whom, in after life, he was accustomed to speak in terms of high commendation. The tender affection which this good woman manifested towards her youthful charge, then only four years old, and the great care with which she watched over him, operated powerfully on his susceptible mind, and entirely won his esteem, so that, to use his own language, "he loved her above all the world." Mrs. Johnston employed much of her time in reading religious books, and in secret prayer; while thus engaged, she commonly permitted her grandson to be present, as he

did not like to be separated from her. This highly gratified him, and must have contributed in no small degree to imbue his mind with a love for religion. To indulge the child, as he was fond of hearing, she frequently read aloud for him. The reading of "Russell's Seven Sermons," one of her favourite books, so impressed his youthful mind, that the feelings then produced were not at any subsequent period of his life entirely erased.

During his stay at his grandmother's, and when not more than five years of age, an occurrence took place, which, as it had a powerful influence on his future course through life, deserves to be recorded. The curate of the parish in which Mrs. Johnston resided, called one morning to see her. After he had left the house, Adam inquired who he was. On being told that he was a minister of the gospel, "Gospel!" said he; "grand-mamma, what is that?" Anxious to encourage such questions, the pious woman gave him an account of man's happy state in paradise—of his fall, and consequent guilt and misery—of the promise made to him in the garden—and of the great love of the Divine Being in giving his only begotten Son to die upon the cross, that man might not perish, but have everlasting life. The simple but impressive manner in which this statement was made, at once arrested his attention, and powerfully affected his mind. There was one thing, however, he could not understand: this ungracious clergyman, who frequently called to see the old lady, so teased and annoyed the child during his visits, that he dreaded the very sight of him; and how God could send this man to be a minister of the gospel, he could not comprehend. On his expressing himself to this effect,

his grandmother remarked, "Indeed, my dear, I believe he would not be a minister if he were not paid for being one." "Paid for it !" replied the child ; " is it possible that he is paid for telling the good news ? Well," continued he, with great emphasis, " when I am a man, I will be a minister, and I will preach the gospel without any pay." This juvenile effusion, which, in ordinary course, would but excite a smile and be forgotten, had a great effect on Mrs. Johnston, and a still greater on young Adam. In her view, it was a strong indication of great benevolence of disposition, and was estimated at its highest value. But with him it was more ; it was God speaking in him ; it was the beginning of a series of occurrences in his life, which, in their consequences, will have no end. There was a divine influence on the occasion, that rendered it memorable. Speaking of it himself in after years, he says, " I was in that moment filled with the love of God ; my grandmother was uncommonly affected ; my own tears flowed abundantly, and my whole soul was overwhelmed with the presence of God." Nor was this gracious feeling of a momentary character ; as, for at least a year afterwards, he had great tenderness of conscience, was watchful against sin, and delighted in being left alone for prayer.

When about six years of age, Adam was taken from under the care of his pious grandmother, and brought home to his father's, preparatory to his being sent to school. This change was not in accordance with his wishes, but, of course, he had to submit. Referring subsequently to this circumstance, he says, " I could not bear the ungodly conduct of my brothers and sisters ; and, as often as I could, I withdrew myself from them, to retire

in secret before the Lord ; on which occasions, while at prayer, I was generally melted into tears of love." How far he understood that it was the Spirit of God that was operating upon his mind, cannot be now ascertained ; but, probably, when thus visited from on high, like young Samuel while attending upon the altar at Shiloh, though called of the Lord, he knew not who it was that spake unto him. Be this, however, as it may, there was in his case a striking instance of the blessed effects resulting from having the young mind early imbued with correct notions of God and religion ; such as should stimulate all who have the charge of children in perseveringly labouring to bring them up in the nurture and admonition of the Lord. Meanwhile Adam was sent to school. In adverting to this period of his life in after time, he observes, " I had a great desire for learning, and though my mental capacity was moderate, yet by close application I made considerable progress. I still retained my seriousness, which contributed not a little to my success ; for, as my devotional turn of mind restrained me from joining my school-fellows in their plays, and as I mostly spent the time they gave to recreation at my lessons, I generally maintained the first place in my class."

It has been remarked, that there is in the life of every man a turning point, which is especially observable in those whom God designs to fill important posts of usefulness, whether in the church or in the world. The truth of this remark was specially and strikingly verified in the subject of this memoir. The turning point in his life was this : Doctor Averell proposed to his father, that if he would give one of his sons a classical education, he would afterwards provide for him. How

Mr. Averell received the Doctor's proposal is not known ; it is certain, however, that he long hesitated as to which of his four sons should be selected to become his friend's protégé. In the meantime, a gold coin had dropped from his pocket, and he promised his children to reward the finder. Diligent but unavailing search was made for the money, until in the lapse of time it was forgotten. Still he remained undecided as to which of the boys he should select as the subject of the promised patronage. At last, however, Adam found the money : one day, about six months after it was lost, while removing some rubbish in the yard, he discovered the long-sought-for piece of gold. Overjoyed at his success, he ran to his father, and, presenting him with the coin, claimed, in fulfilment of his promise of reward, "that he might be sent to the Latin school." His father consented, and Adam forthwith commenced his literary career. Thus, by an apparently trifling occurrence, which many might look upon as fortuitous, but which the pious, who can discover the hand of God in the commonest events of life, would not fail to ascribe to providential interposition—was opened and marked out to him the course of his future life.

Having acquired a tolerable knowledge of the Latin classics, he seemed for some time to have come to a crisis in his literary pursuits : his master taught only Latin, and his father was not willing to incur the expense of his learning Greek ; the only school in the country where that language was taught being remote and the terms high. After some delay, however, Mr. Averell yielding to importunity, resolved on allowing his son to prosecute his studies, and sent him to this school. Adam was greatly elated at

having surmounted the difficulties that seemed, for a time, to throw insuperable barriers in the way of his progress in learning ; and entered on this new stage of his classical course, resolved to employ his time and devote his energies to the best advantage. But he was not long in this new seminary, till an adverse occurrence involved him in circumstances which seemed to spread an impenetrable gloom over his future prospects. He had devoted to some other purpose money that had been sent him to purchase a Greek book, which was soon to come into use in his class. His master being made acquainted with the circumstance, declared he should not proceed without the book, and threatened to write to his father. If this had been done, it would have put an end to his hopes, as only a plausible excuse was wanted to remove him from school. Adam was in great distress : although the day on which the book would be required was approaching, it was not likely to be forthcoming. He had no money to purchase it, his master was still inexorable, and he saw he had no resource but divine interposition ; and, as he was wont to do in his little difficulties, he betook himself to God in prayer. Meanwhile came the sabbath, which he resolved to dedicate altogether to devotional exercises. He attended morning service in the parish church, and in the evening went to the Presbyterian meeting-house in the vicinity. At the latter place, while he stood for some time looking at the people going into the house, he saw something sparkle on the pathway leading to the door, evidently unnoticed by those who were entering. On reaching the place where it lay, he found it was a sum of money, in silver and copper coins, amounting precisely to the price of

the book he wanted. The money was exhibited, but no claimant appeared. Early the next morning the book he required was purchased with this money ; and, at the appointed hour, Adam, with a joyful heart, was at his post, in readiness to go on with his Greek studies. How manifestly did God direct his steps, and open up his providential way ! The infidel may assume a supercilious air, and sneer at our ascribing such incidental occurrences to the providence of God ; but these were essential parts of a whole, and if the whole were important, the parts could not be so unimportant as to be beneath the notice of him by whom the whole was designed. God governs the world ; but it must be by a particular as well as a general providence. The government rules the nation ; but its rule must extend to the meanest subject, and the smallest matters. And if God's providence be exercised over a man, it must be extended to all the minutiae of his life. Thus, if the subject of this memoir had not found the money lost by his father, it is more than probable he would not have been sent to learn Latin ; and had he not so singularly obtained the price of the Lucian, to which so much importance was attached, it is certain he would have been taken from school. In either case, in all likelihood, he would never have entered the sphere in which he so long and so successfully moved, as a minister of God.*

* An occurrence very similar to this is recorded in the Life of Dr. Adam Clarke, one vol. edition, pp. 73, 74 :—

“ But to return to the remainder of my short stay in Kingswood. For the sake of exercise, I often worked in the garden. Observing one day a small plot, which had been awkwardly turned over by one of the boys, I took the spade, and began to dress it: in breaking one of the clods, I knocked a half-guinea out of it. I took it up, and immediately said to

It does not appear that, after this affair, he met with any further interruption at school. Sometime, however, before he was prepared to enter college, he sustained a heavy loss in the death of Doctor Averell. The Doctor had previously been elevated to the episcopal bench, as bishop of Limerick, in which exalted situation he appears to have maintained an

myself, 'This is not mine; it belongs not to any of my family, for they have never been here; I will take the first opportunity to give it to Mr. Simpson.' Shortly after, I perceived him walking in the garden; I went to him, told him the circumstance, and presented the half-guinea to him. He took it, looked at it, and said, 'It may be mine, as several hundred pounds pass through my hands in the course of the year, for the expenses of this school; but I do not recollect that I ever lost any money since I came here. Probably one of the gentlemen has: keep it, and in the meantime I will inquire.' I said, 'Sir, it is not mine; take you the money; if you meet the right owner, well—if not, throw it into the funds of the school.' He answered, 'You must keep it till I make inquiry.' I took it again with reluctance. The next day he told me that Mr. Bayley (one of the teachers) had lost a half-guinea, and I might give it to him the first time I saw him. I did so. Three days afterwards Mr. Bayley came to me, and said, 'Mr. C. it is true that I lost a half-guinea, but I am not sure that this is the half-guinea I lost—unless I were so, I could not conscientiously keep it; therefore you must take it again.' I said, 'It is not mine, probably it is yours; therefore I cannot take it.' He answered, 'I will not keep it; I have been uneasy in my mind ever since it came into my possession;' and, in saying this, he forced the gold into my hand. Mr. Simpson was present; I then presented it to him, saying, 'Here, Mr. S., take you it, and apply it to the use of the school.' He turned away hastily, as from something ominous, and said, 'I declare I will have nothing to do with it.' So it was obliged to remain with the finder, and formed a grand addition to a purse that already possessed only three half-pence.

"The story is before the reader; he may draw what inference he pleases. One thing, however, I may add,—besides two or three necessary articles which I purchased, I gave Mr. Bayley six shillings, as my subscription for his Hebrew Grammar; by which work I acquired a satisfactory knowledge of that language, which ultimately led me to read over the Hebrew Bible, and make those short notes, which formed the basis of a Commentary since published! Had I not got that

excellent character. In the cathedral of that city, near the chancel, is a tablet to his memory, with the following inscription :—

“ Hic jacet vere Rev. Johannes Averell, D.D.
Episc. Lim. Obiit 14mo. Sept. 1771, Ætatis 53.
Cujus si in Deum Pietatem,
In Regem Fidem,
In Ecclesiam Amorem,
Si in Æquales Comitatem,
In Egenos Liberalitatem,
In omnes spectes Benevolentiam,
Vix Ætas ulla tulit Parem,
Nulla superiorem.

Tho' AVERELL's dust thus humbly here is placed,
With no proud monument or titles graced ;
Yet shall he live to time's remotest day,
When sculptured trophies moulder and decay.
The saint-like character his life imprest,
Is stamped indelibly on every breast ;
And where the muse's voice appears too weak,
The poor, the fatherless, and widows speak.”

The bishop's death was a great loss to the Averell family, but to Adam it seemed irreparable. His relative—his future patron, in whom all his expectations centred, was now no more, and with him all his hopes of future advancement appeared to be buried.

But the adversities of those who are under the care of providence, only make that care more marked and conspicuous: nor can its designs be frustrated, but by those who are the subjects of its guidance. Providence had hitherto directed the course of the subject of this memoir—it still

grammar, I probably should never have turned my mind to Hebrew learning, and, most certainly, had never written a commentary on Divine revelation ! Behold how great a matter a little fire kindleth ! My pocket was not entirely empty of the remains of this half-guinea, till other supplies, in the ordinary course of God's providence, came in. O God ! the silver and the gold are thine, so are the cattle upon a thousand hills.”

interposed in his behalf ; and, notwithstanding all the obstructions that beset him, he at length became a collegian. New friends were raised up for him. Bishop Averell had a sister, whose son, the Right Hon. Francis Andrews, was at that time provost of Trinity College ; and, by the kindness of these relatives, he was enabled to commence his collegiate course.

In the year 1773, being then nineteen years of age, Mr. Averell entered college, where he had assigned to him some of the apartments that were formerly occupied by his late relative, the bishop of Limerick ; and he was placed under the care of the Rev. Thomas Torrens, as his tutor. Alluding to this period, he says, "I was inferior in learning to most of my class when I entered college, but by extraordinary attention to study, I soon became well acquainted with the undergraduate course, and generally got good judgments. I lived very retired, and, in the intervals of study, spent much of my time in prayer and meditation on divine subjects. By the statutes of the college, I was obliged to attend divine service in the chapel once every day during term ; but, as this was enjoined upon me, I voluntarily attended another service daily, the better to express my obligations to the God of my innumerable mercies." He adds, "I did not know one in the college piously inclined ; if there were any, they were unknown to me." In the following year, 1774, Mr. Averell accepted the situation of private tutor to the sons of Sir Richard St. George, Bart., of Tully, in the county of Roscommon. In the family of this gentleman he was very comfortably circumstanced ; he had ample time to prepare for his examinations, which he regularly attended, till, in 1777, he completed his collegiate course.

Some time previously to the taking out of his degree, Mr. Averell was called to sustain, what no doubt he then accounted another heavy loss—the death of Provost Andrews. He had been encouraged to entertain very high expectations from this gentleman; but, on his demise, all his prospects of advancement in the church vanished. At the time he was probably disposed to say, “All these things are against me;” but, on more mature consideration, his reflections led him to a better conclusion. In reference to this event, he observes, “When I heard of his death, I concluded that all my prospects in life were at an end; but I afterwards reasoned thus: had either of my great friends (the bishop or the provost) lived, and were I promoted through the interest of either, I might not only have overlooked the great First Cause of all good, but have forgotten the Lord; whilst now, bereaved as I am of all earthly help, if I get forward in the world, I cannot mistake the source from whence my succour comes.” These reflections, made, as they were, immediately after the death of the provost, while he was still very young, and when he could have had no conception of the ultimate intentions of providence regarding him, are much to be admired; but now, when the whole providential design has been developed, it is clearly enough to be seen, that though that design was subserved by the bishop and the provost in their lifetime, yet no part of it was thwarted by their death. On the contrary, ecclesiastical promotion, which was what he might have expected from them, would not have comported with that intention. Mr. Averell was designed to preach the gospel gratuitously, and to occupy a field of ministerial labour far exceeding in extent the limits of a parish.

In the course of the next year, 1775, about twelve months after he went to reside at Tully, Mr. Averell became involved in new cares, which subjected him to much additional labour, and brought him under heavy responsibilities. Lady St. George's health becoming delicate, she was ordered to one of the German spas. Sir Richard accompanied her to the continent, and so sudden was their departure, that he had not time to arrange his affairs. His agent, at the time of their leaving home, was in a state of ill-health, and died before Sir Richard and his lady sailed from Dublin. On the death of this gentleman, young and inexperienced as Mr. Averell was, being then only twenty-one years of age, he had to undertake the business of the agency. Added to this, the situation of vice-sovereign of Athlone, about the same time, becoming vacant, the corporation elected him to that office, the magisterial duties of which obliged him to attend in that town two days every week. The onerous labours of these responsible situations, together with his attention to the education of the young gentlemen who remained at home, and his own preparations for his collegiate examinations, while they left him little time undisposed of, involved a burden of toil and anxiety that few could have borne. But the healthful vigour of youth, his active habits, and, above all, that punctuality for which he was always remarkable, enabled him to acquit himself in every department of his business, both to his own credit, and the entire satisfaction of all with whom he was concerned. Sir Richard, on his return from the continent, after upwards of a year's absence, expressed the most unqualified approval of the manner in which he had discharged the several trusts that had devolved upon him, and conferred

upon him substantial proofs of his esteem and regard.

In his residence at Tully, Mr. Averell was desirably circumstanced as regarded the world ; he had all its comforts, and enjoyed its smiles ; but one thing was wanting—he did not possess religion. Its form, for which Lady St. George was very zealous, was, indeed, in some sort kept up in the family ; but its life was not felt, its power was decried. Mr. Averell, speaking of himself at this period, says, “ My numerous engagements, and general and constant intercourse with people of the world, so engrossed my time and attention, that I lost all the relish I formerly had for God and godliness. I felt little desire for prayer, and the gracious feelings, which had so often and so long brought comfort to my mind, entirely subsided : I became filled with the spirit of the world, fond of its pleasures, and eager in its pursuits. It is true, I never gave way to sin, according to the views entertained of it in fashionable life, but was, in the circle in which I moved, always accounted moral ; though, at the time, I considered hunting, dancing, and card-playing, as innocent amusements.”

How ensnaring is the world ! While Mr. Averell moved in the humbler walks of life, he feared God, and made him his trust ; he delighted in prayer, and was the subject of gracious influence. But now, when he had, to some extent, achieved his independence, though not inclined to run into open excesses in evil, he revelled in worldly pleasures, and forgot the God of his mercies. Amidst this state of things, whilst still a man of the world, the time arrived when, by collegiate preparation, he was qualified to apply for admission into holy orders. Accordingly, on the 25th of July, 1777,

he was ordained in the cathedral of Clonfert, by Walter Cope, the bishop of that diocese ; soon after which, he preached his first sermon in Galway. Although he took orders, it does not seem to have been with the intention of immediately entering upon the work of the ministry, as, for several years afterwards, he retained his situation in the St. George family. Nor does it appear, that the solemnities of the ordination service had any salutary effect on either his mind or habits ; for, in allusion to it in after years, he writes, “ It did not add anything to my seriousness ; and pride and volatility were still the distinguishing characteristics of my life.”

Some short time after he was ordained, Mr. Averell, being in Dublin, happened to meet with the Rev. John Wesley, at the house of Mr. Pierce, a barrister, in that city. Calling one day, to pay a morning visit to that gentleman, he was surprised to find the family at dinner. The counsellor pressed him to remain. He consented ; and, immediately after he had taken his seat at the table, Mr. Pierce, addressing the gentleman who sat next to him, said, “ Well, Mr. Wesley, we have interrupted you in the anecdote you were telling.” The name of Wesley was startling to him : he had often heard of John Wesley, and he now caught with eagerness every word spoken by him during dinner. Soon after the cloth was removed, Mr. Wesley, whose time was always previously arranged, and who strictly adhered to his engagements, said, “ I cannot stand on much ceremony with you ;” and rising from the table, took from his pocket a small silver coin, with a piece of ribbon attached to it, and placing it about the neck of the counsellor’s son, a fine little boy, he thus addressed him, “ Mamma will remind you, when

you are grown up, that this was given you by old Mr. Wesley." He then prayed with the family, and, on taking leave, warmly shook hands with each person in the room. After his departure, the conversation turned upon Methodism ; and Mr. Averell, who had heretofore associated the idea of enthusiasm with all Mr. Wesley's proceedings, was surprised to find that his friend's opinion of him was, "that he was one of the greatest and best men of the age." In the evening he went with the family to Whitefriar's-street preaching-house, to hear Mr. Wesley preach, and sat in the pulpit.

In the year 1781, Mr. Averell accompanied his three pupils to Eton College, where he resided with them for about twelve months. Dark as were his own conceptions of divine truth at the time, he was greatly shocked at the manifest impiety that everywhere presented itself in that place. On Sundays and holy-days there was some show of religion : the provost, fellows, masters, and tutors, with about four hundred pupils, attended service in the church on those days ; but it was the merest mockery of the worship of God. During his residence at Eton, he joined in a club, with the tutors of several young noblemen and gentlemen, for social intercourse and amusement. Most of the members were fellows of King's College, Cambridge, and many of them candidates for the ministry ; but their views of the doctrines of christianity were so erroneous, that when these became the subjects of conversation, he felt constrained, in opposition to their infidel cavils and objections, to avow himself the champion of the bible ; for though he then lived in estrangement from God, he loved the truth, and was ever its willing and zealous defender. These gentlemen ascribed his advocacy of divine revelation to the

prejudices of education ; and treated it as a proof of the low state of philosophy in Ireland.

The infidel philosophy of France had, at that period, not only tainted this school, but even the superior seats of learning in England. Indeed, a great part of Europe was then completely intoxicated by the infernal cup that Voltaire, D'Alembert, Rousseau, and their associates had, with so much assiduity, prepared and administered by their impious publications.* This state of things, however, had but its day ; and Mr. Averell lived to see it pass away, and a great moral change effected in the British empire generally—a change which contributed more to England's exaltation than all the achievements of her fleets and armies. That this change was brought about by the overruling providence of God is unquestionable ; that it was immediately or remotely accomplished, through the instrumentality of that great revival of christianity denominated Methodism, is not less so, as is now generally acknowledged by moderate men of all parties.

Before Mr. Averell went to Eton, he was, as he himself tells us, “ deeply tainted with republican principles.” The American war had excited in Ireland great hostility to the government, and strong disaffection to his majesty, George III. ; probably, however, more on account of the want of success on the part of the British arms, than on the ground of objection to the war itself. And, as he had been accustomed in Ireland to hear the king abused and vilified, never questioning the truth of what he heard, he went to England with

* Such was the ardour of the infidels of France in this unhallowed work, that, in one year, they expended £900,000 in diffusing their baleful opinions through the press.—*Buchan's History of the Christian Church*, p. 466.

very strong prejudices against him ; but the contiguity of Eton to the royal residence at Windsor affording him opportunities of forming a more correct judgment of his majesty, the result was an entire change in his views respecting him. He saw him almost every day on the terrace at Windsor, or riding or walking out, on which occasions his deportment, even to the lowest of his subjects, was marked by condescension and kindness. His amiableness of disposition, his sympathy for the suffering, and liberality in support of everything charitable and religious, his encouragement of whatever was promotive of the welfare and happiness of his subjects, but, above all, his reverence and devotion in the worship of God, in which Mr. Averell frequently saw him engaged in St. George's Chapel, entirely won his heart, and he was ever afterwards an attached and loyal subject of the British crown.

CHAPTER II.

Mr. Averell returns from Eton—Becomes acquainted with Miss Gregory, of Tentower, in the Queen's County—His marriage—Removes to Athlone—Is requested to preach against the Methodists—Change of views with respect to Methodism—Incidents at a hunt and ball-room—Returns to the Queen's County—Alarming illness—His conversion—Christian correspondence with Miss Acton—Obtains a curacy—Zeal for the observance of the sabbath—Denounced from the altar by the Romish clergy—Extensive field of labour—Pastoral visit to a family of the Society of Friends—Remarkable result—Resigns his curacy.

AFTER his return from Eton, in 1782, his eldest pupil having entered college, Mr. Averell resolved on settling himself in a small parish, which he had been promised by Sir Richard St. George. So certain was he of obtaining the living, that he took a farm in the parish, and erected a dwelling-house, where he went to reside. But his expectations of the living were disappointed. Referring to this occurrence on a subsequent occasion, he observes, "I lost the good-will of my friend, and in consequence was disappointed of the living. I think it my duty to draw a veil over the transaction which led to this result, from the love I retain for his memory, and the regard I have for a family with whom I lived so long on terms of the greatest intimacy." The disappointment respecting the parish, though severely felt by him at the time, was eventually no loss to him, for he was destined to move in a more extended sphere of usefulness; while, on the other hand, the promise of the living,

and the fact of his taking a farm, building a house, and going to reside in it, on the faith of that promise, ultimately led to the fulfilment of the providential design of his gratuitously preaching the gospel.

It was while resident in his expected parish, that he became acquainted with Miss Gregory, of Tentower, in the Queen's County, who afterwards became Mrs. Averell. This young lady was an only child, and was left by her father, the Rev. Robert Gregory, conjointly with her mother, property to a considerable amount. Much of this had, however, passed out of their hands, before Mr. Averell became acquainted with the family. "This," says Mr. Averell, "was occasioned in various ways. A tedious illness of ten years had so far impaired Mrs. Gregory's mental faculties, as to render her, in a great measure, incapable of managing her affairs; and Miss Gregory would not interfere with her mother's domestic arrangements during her life. In addition to this, Miss Gregory possessed exceedingly generous dispositions, so that the poor from all quarters of the country flocked to her for relief, which her feeling heart knew not how to refuse, until her embarrassments deprived her of one of her highest gratifications—the power of giving more." Miss Gregory, at length, became so involved in difficulties, that she requested Mr. Averell's assistance in the arrangement of her affairs. Mr. Averell assented, and, of course, became a frequent visiter at Tentower. "In examining into her circumstances," he states, "the farther I investigated them, the more clearly I saw that her difficulties were increased by an excess of liberality. In course of time, my friendship for her ripened into esteem and love; and, as my expectations of the

parish in which I resided were most sanguine, the breach with my patron not having yet taken place, I told her I wished to step between her and the difficulties by which she was surrounded. The intimation was favourably received; our attachment was mutual; and our union was only delayed by an honourable feeling on her part, lest I should suffer any inconvenience from her creditors, before I could be prepared to meet their demands. While matters were thus pending, the occurrence took place which cut off all hope of my obtaining the living. This I urged with her as a reason why she should relinquish all idea of me, but she still more fully avowed her attachment; and we were married on the 18th of December, 1785."

Through motives of economy, Mr. and Mrs. Averell went, the following summer, to reside in Athlone, where they continued for two years, and where their only child, a daughter, was born in the month of October, 1786.

During his residence in Athlone, the Spirit of God, whose gracious influences had often quickened and cheered him in his youthful days, again operated on his mind; and, while under the pressure of trials, brought him to spend much of his time in prayer and reading the scriptures. Though his submission to divine influence on this occasion was, probably, more in the spirit of self-righteousness than of true penitence; yet that influence was the dawn of a brighter day, and the presage of the clearer light that eventually led him to the cross for life and salvation. He was often, while here, asked to preach in the churches, both in the town and country, and his sermons met with general acceptance. Methodism had, at an early period of its history in Ireland, been introduced into

Athlone, and was, at this time, considerably on the increase. Adverting to this period, Mr. Wesley, in his journal, says, "Going to Athlone, I found the scene entirely changed; there has not been for many years so much life in the society. Many of the old dead members are quickened again. Many are added to them, and there is no jar of any kind among them; they provoke one another only to love and to good works." The growing prosperity of Methodism so alarmed the curate of the parish, that, in the hope of arresting its progress, he waited on Mr. Averell, to request he would preach against the dangerous heresy; assigning, as a chief reason why he wished him to undertake the duty, that when the Methodists were spoken to about their absurd tenets, they stated, "Mr. Averell preaches from your pulpit the very doctrines which we believe." Mr. Averell, having no doubt that a people upon whom so much odium was cast, and who were so universally reprobated, must be erroneous in their principles, and ought to be opposed, replied, "I have but one objection to the proposal: I know nothing of the doctrines of Methodism. Procure me some book containing a summary of their tenets, that I may have ground to work upon, and I will gladly preach the sermon."

It requires but a very moderate acquaintance with human nature to see, that if a man once enlist himself in hostile array against any creed or system, the very circumstance of his having done so, renders it extremely difficult for him afterwards to examine with candour and deliberation the principles he had taken upon him to denounce. Had Bishop Lavingston's "Enthusiasm of Methodists and Papists Compared" fallen into Mr. Averell's hands at that time, it is more than probable

he would at once have embarked in the unholy warfare, upon which he was so strongly urged, and so well disposed to enter; and that he would for ever after have continued in hostility to Methodism. But God mercifully overruled events, so as to lead to a result widely different. Shortly after the interview with the curate, Walter Griffith, a preacher, whose name holds a conspicuous place in the annals of Methodism, was appointed to the Athlone circuit; and having received a message for Mr. Averell, from one of his uncles in the north, he waited upon him to deliver it, and was invited to dinner. During a walk which they took together in the garden, it occurred to Mr. Averell, that he had now a good opportunity of ascertaining the doctrines held by the Methodists. Mr. Griffith at once entered on the subject, and subsequently gave him Mr. Wesley's "Earnest Appeal to Men of Reason and Religion." On receiving this book, he concluded that he had obtained a treasure; and that the absurdities which he had no doubt it contained, would enable him to preach against this sect, check the progress of error, and vindicate himself from the charge of holding, or preaching, the tenets of Methodism. The volume was accordingly read with great attention, but with still greater astonishment. The effect produced by the perusal of it is thus recorded by himself, "Is it possible," thought I, "that these are the doctrines of a people that all the world is speaking against? Are not these the very doctrines that our enlightened ancestors redeemed from popish error and superstition at the Reformation? Are they not the truths contained in the articles and liturgy of our church? Are not these the very views that God so often gave me, while upon my

knees before him?" The contemplated sermon, of course, was never preached.

From this time, his understanding was convinced of the excellency of Methodism, but he saw no necessity for it, as all that Mr. Wesley contended for in the "Appeal," was contained in the standard writings of the church. Entertaining these views, he felt not a little displeased with Mrs. Averell for going, unknown to him, to hear one of the preachers, as he thought it degrading to the wife of a clergyman to do so. He felt, however, a secret respect for the Methodists, and thought that he ought to imitate them, in their self-denial as it regarded the pleasures of the world. His favourite amusements were cards, hunting, and dancing, in which he could not now indulge with an easy conscience; but habit and inclination had gained too great an ascendancy to be easily conquered; and, besides, the vain hope of "doing good," as he states, still induced him to pursue his pleasures. With this singular view, he united himself to a hunting-club, that had been recently formed in the neighbourhood. When asked to become a member, he at first felt its impropriety, but his fondness for the sport finally prevailed; not, however, without his having to pay some deference to conscience; for he joined it under the presumption that his presence would prevent the gentlemen belonging to it from swearing while in the field, and from drinking too freely after dinner. An opportunity of "being useful," as he imagined, soon presented itself. He heard a gentleman in a passion swear vehemently, and immediately reproved him. This, as might have been expected, so far from producing any salutary effect, called from the delinquent the following retort: "You, sir, are worse than I am: I ride cautiously, but you

endanger your life at every desperate leap you meet, while you have a wife and child to take care of, and the gospel to preach." "The reproof," says Mr. Averell, "went to my heart; I rode quietly off the field; went home with a burdened conscience, and for ever gave up the pleasures of the chase." He was soon again ensnared by another, and to him a not less powerful temptation. There was to be a series of charity balls for the benefit of the poor widows of the town, and he was solicited to patronise and support them. Here also conscience opposed; but the design was "charitable." He went to the first ball, and danced down the first set. But what a strange compound is man! While disengaged from the bustle of the dance, he entered on a religious conversation with the lady who was his partner. She stared at him; pretended she had a head-ache, and begged to be conducted to another part of the room. He perceived that she thought him deranged; and began himself to think she was not much astray. He saw that religion and dancing could not be made to accord together, and he danced no more! Much about the same time he abandoned the card-table. This he relinquished from the conviction that card-playing contributed to strengthen all the mean, sordid, cunning, selfish propensities of man's fallen nature; and that too, when engaged in from no lucrative motive, but only, as it is called, "to kill time."

In May, 1788, Mr. Averell and his family returned to the Queen's County, to reside on their property; and, while Tentower-house was being put in repair, spent, on invitation, several months with a respectable family in the neighbourhood. During the time of this visit, he and Mrs. Averell, with the family at whose house they were stopping,

were invited to a theatrical entertainment at Lord A——n's. Mr. Averell's mind being now so far enlightened as to see the folly of worldly amusements, his conscience remonstrated; but plausible reasons were urged why the invitation should be accepted, and its admonitions were disregarded. Mrs. Averell was anxious to participate in the pleasures of the evening; especially as a relative of her's was to be one of the amateur performers, but declared she would not go without him. He was next beset by a gentleman of his particular acquaintance, who had come a considerable distance, to be introduced by him to Lord A——n. Then, the kind family with whom he was staying expostulated. It was observed, that he had become too scrupulous in little things; less agreeable in company than formerly; and that he should break through his restraints, and show Mrs. Averell his willingness to indulge her. The snare was powerful; he yielded, and went to the scene of amusement.

But conscience asserted its injured rights! He was seated by Mrs. Averell, in front of the stage: and during the performance, was suddenly seized with the most excruciating pains. "I felt," he subsequently states, "as if a deadly arrow had passed through my head, and another through my back; while, at the same moment, an arrow of keen conviction entered my soul. I was convinced I had sinned against the light of my conscience, and that the hand of the Lord was upon me." He was with difficulty removed to his friend's carriage, and conveyed to his house, where he was put to bed, still suffering great agony both of body and mind. A skilful physician was immediately sent for, who on his arrival pronounced him in a dangerous fever. "As well," he mentions, "as extreme pain would

admit, I now reflected on the awfulness of the sin I had committed, and which, I believed, had brought upon me my present affliction, as a just judgment from him against whom I had offended. For however trivial my offence might appear to many who frequent such scenes of folly, it was especially heinous in me who saw its evil, and who should not have allowed myself to be seduced to act contrary to my convictions. And what effect," he continues, "had my visitation on all those for whose sake I had sinned, and subjected myself to the divine displeasure? My wife, by the doctor's order, was interdicted my room; she must not come near me, though I would have given the world to see her and my child; the family with whom I stopped went to reside in another house they had at some distance; and Lord A——n rode occasionally to the gate-house, to inquire after me. But no friend—no person but the physician, and my nurse-tenders, would come near me. The friendship of the world seemed to me like an executioner; it put the rope about my neck, and then left me to swing alone into eternity. Thus reflecting, I lifted my heart to my offended God, and solemnly covenanted with him, that if he would mercifully spare my life, I would, through his assistance, retaliate upon that world which had betrayed and forsaken me, by renouncing its pomps and vanities, and by wholly dedicating myself to his service. During much of the time of my illness," he proceeds, "though I poured out my soul to God in an agony of prayer, I had no answer. My soul was overwhelmed with sorrow, and I expected nothing but endless misery. At length, however, I got such a view of the love of Christ in dying for me, that I thought even the pains of hell might be tolerable, could I but be blessed with

an occasional sight of him. Soon after, he revealed himself to my troubled soul, as if he looked upon me with inexpressible complacency; and by his Spirit speaking to my heart, assured me, 'He was the rock of my salvation.' That moment the burden of my distress was removed; my sorrow and anguish fled, and my soul was filled with unspeakable joy and consolation. The happiness of my mind so affected my body, that though my life was before despaired of, I thought myself almost well, and did, from that moment, speedily regain my strength. Shortly after my soul was made happy, happening to look towards the door of my room, which was open to admit air, I saw the bible placed against it to keep it from closing, and desired one of my nurse-tenders to hand it to me. O how I then prized the sacred volume! I pressed it to my heart, and would have given the world, did I possess it, to have it written there. I can truly say, that at that time God put a new song in my mouth, even praise and thanksgiving to my ever adorable Redeemer."

Mr. Averell's recovery was so rapid, that in a short time he was able to leave his room. On his first coming down stairs, he met with Mrs. Averell, whom, from the commencement of his illness, he had not seen until then. Their meeting was joyous; it was especially so to him: at his parting from her, he was in his sins, and under the displeasure of God; now he was rejoicing in his pardoning love and favour. The nurse and their child were present on the occasion. "On entering the room where they were," he says, "we all fell on our knees, and gave heartfelt thanks to God for his goodness, in restoring me to health, and giving me back to my family; and especially for his wondrous mercy to my soul."

At the time Mr. Averell experienced this happy change, religion was comparatively little known in that country, nor was he acquainted with any person in the neighbourhood where he resided, that made the slightest pretensions to its enjoyment; he was therefore debarred from all religious intercourse. Thus circumstanced, and having himself but little experience, not knowing the real nature of his change, the privileges connected with it, or how he should conduct himself under it; he was through temptation brought into heaviness, doubted the genuineness of his conversion, and lost his comfort. In reference to his state at this time, he writes, "I was now tempted as I had not been before to commit sins which, in the days of my greatest regardlessness of God and religion, my soul abhorred; and therefore concluded, that the change which had taken place in me could not be regeneration. So ignorant was I of the nature of the work of God in the soul, and the wiles of Satan, that I thought if my change were genuine, I would not feel the evil propensities of my nature excited as they were, prompting me to sin against the Lord. I concluded that temptation itself was sin, and that as I had felt the temptation, I was as guilty as if I had committed the sin to which I was tempted. But God pitied my ignorance and helplessness, and did not leave me to myself; he enabled me, by his grace, to resist the tempter's power, and saved me from sinning against him."

While still under the power of temptation, and without any one to whom he could open his mind, God graciously interposed, and raised him up a friend—just such as he needed. Some years previously, he had become acquainted with a lady in Dublin, of a highly cultivated mind, who, to the great regret of her family, had become a Methodist

His acquaintance with her originated in his having been requested by Lady St. George, who was a near relative of hers, to reason her out of her Methodism, and show her the folly of having connected herself with so contemptible a people as the Methodists. The work was willingly undertaken, and thought to be no very difficult task to accomplish. Accordingly, on his next visit to Dublin, he called on her, and at once announced his object. "But," as he himself observes, "in the course of our argument, I had soon to take a defensive position, and even then found my ground untenable; I felt my inferiority, and was at last obliged to acknowledge that she was right." He ever afterwards held this lady in high esteem, on account of her good sense, genuine piety, and religious attainments; and now frequently thought of her as a person from whom, if he had an opportunity of conversing with respecting his religious feelings, he would be likely to obtain counsel suited to his unsettled state of mind. And strange to say!—strange, if God were not in it,—while he wished for her counsel, she was employed in writing the counsel he required! Amidst his still continued conflict with the adversary of his soul, to his great surprise and gratification, he received a long letter from this devoted christian. "After apologizing for the liberty she had taken in writing to me," says Mr. Averell, "she informed me that such was her impression that she ought to write, that she could not feel at rest till she had done so. Her letter contained the very instruction I needed, and it was so blessed to me, that I regained my confidence."

This opportune letter having been replied to, he was soon favoured with another communication from this truly pious lady, some extracts from

which, it is presumed, will not be considered unworthy a place here;—

“ French-street, Dublin, Nov. 20th, 1788.

“ ‘ Let all the people praise thee, O God; yea, let all the people praise thee:’ so I rejoice to do with you, my kind friend. Let us magnify his name together, for all his gracious dealings with us from our youth up; and especially to you, in and since your fever, which was a loving touch of his chastening rod, to bring you to where it is our glory to be found, the foot of the cross — our Redeemer’s cross; the place of blessing and of safety. Your loving and merciful God corrected you for your good, and his own glory; he brought you to the bed of affliction, that he might bring you to Jesus, and to himself. All glory to his ever blessed name, the gracious end was answered; he has blotted out your transgressions, and spoken peace to your soul; he has adopted you as his child, and you can rejoice in him, with joy unspeakable and full of glory. I pray God that he may ‘ seal us,’ both you and me, ‘ with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.’ * * * I have no doubt your late gracious visitation was intended to arouse you, that you might be saved from the woe that awaits the ‘ unprofitable servant.’ O let us yield ourselves in implicit faith to the great husbandman, the heavenly vinedresser, that he may ‘ dig about us,’ and prune us, that we may bear fruit an hundred-fold to his glory. O may we ever abide in the true vine—in Jesus—our all in all. * * * We have much to do; the day of opportunity is short; we should be up and doing; Omnipotence is with us, to enable us to surmount every difficulty, and to overcome every hindrance. Keeping eternity

constantly in view will repress undue anxiety about worldly things; will lead us to cut off the right hand of every sinful and needless indulgence, that would waste our precious time, to the injury of our souls; and to pluck out the right eye of all useless and sinful compliances, in trifling conversation and conduct, that the arbitrary world would impose upon us, to the neglect of private prayer, reading the scriptures, self-examination, and communion with God. * * * It is utterly impossible to walk with God, or work for him, unless we break off all worldly connexions, except those we are bound to by ties that we cannot dissolve. For if those with whom we associate be not spiritual, we are in danger of imbibing their trifling, ungodly spirit. The word of God calls us to 'come out from among them and be separate.' In doing this, we must take up our cross; but is not this our Lord's command, his way, the way to glory? Soft nature would have nothing to endure; nothing to overcome; it is fond of ease; fond of comfort; it would go to heaven on roses; but this feeling must be cut up by the roots; we must 'endure hardness as good soldiers of Jesus Christ.' * * * Are there no martyrs but those who have sealed their testimony with their blood? I believe 'crucifying the flesh with its affections and lusts'—'mortifying the deeds of the body'—overcoming our pride, false-shame, and love of ease—in a word, the victory over ourselves; bearing with meekness the scoffs, reproach, revilings, raillery, and calumny of the world, often cost us more than would our 'resisting unto blood, striving against sin.' I have often wondered at myself when I have given way to the tempter, in yielding in any thing to the ungodly world; and that I was not more terrified by that declaration of our Lord, 'Whoso-

ever is ashamed of me and of my words, of him will I be ashamed, before my Father and his holy angels.' * * * I greatly thank you for your frankness, and the satisfactory account you have given of the dealings of God with you; it fully agrees with my own past and present experience. It is my highest happiness, to lie low and self-aborred at the throne of grace; feeling the fullness of my remedy through the atonement; and viewing by faith my great and effectual Intercessor at the Father's right hand, while the language of my heart is—

‘ Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah ! leave me not alone,
Still support and comfort me.’

“ I shall conclude with a quotation from a letter of the excellent Mr. Brooke's to me, in which, remarking on these words of the Psalmist, ‘ O taste and see that the Lord is good ;’ he says, ‘ Surely David saw in spirit the Lord Jesus Christ, in all the sweet amiableness of his humanity—a friend—a brother—a fellow-sufferer, tried and tempted. Come, my friend, we have been too shy, too backward. We have not used him enough in his most gracious, most incomprehensibly condescending office of Mediator. Let us exalt God ever so high and holy in our sublimest contemplations, we have suitable access to him, through the lowliness, the abasement, the humiliation of Jesus Christ, our now exalted Redeemer. Oh ! my friend, let us try him, let us prove him.’ May these words be blessed to you as they have been to me, and much more abundantly.”

From an entry in Mr. Averell's journal, in 1794, made on the occasion of this lady's death, it appears that her name was Jane Acton. He observes

of her, "I have this day heard of the death of that precious lady, whom God, in his mercy, made instrumental of so much good to me. Her love and zeal for God and his cause were boundless, and led her to such exertion of body and mind, in the service of her divine Master, as her feeble frame was unable to bear. She had a good property, which, after providing herself with only what nature could not bear to want, was wholly devoted to charitable and religious purposes. Though she was deeply experienced in the things of God, and had high religious enjoyments, she entertained the most humbling views of herself, and was, in her own estimation, amongst the lowest of the children of God. Her last illness subjected her to several painful operations, but her happy soul, sustained by redeeming love, rose superior to all her sufferings, and she gloriously triumphed over the last enemy. O thou blessed Jesus! may my last end be like hers."

Mr. Averell continued to correspond with Miss Acton until the time of her death; and was, through her, favoured with several communications from Mr. Henry Brooke—the writer of the quotation in the foregoing extracts from her letter; a person of high standing at that period in the Methodist society in Dublin, of a well cultivated understanding, and of deep piety. "To these kind and invaluable friends," says Mr. Averell, "I, from time to time, laid open my soul with all its feelings; and was, by their wise and pious counsel, through the divine blessing, more and more confirmed in the faith of the gospel."

Not long after Mr. Averell's restoration to health, he removed with his family to Tentower-house, where he entered on a new scene of life, being now at the head of a family, and having the con-

cerns of a large farm to occupy his attention. The country around him, at the time, was in a state of awful depravity; the people were enveloped in moral darkness; and nothing but the aboundings of iniquity were to be seen on every hand. On his own property, convenient to his residence, but not then in his possession, was a common, which, from time immemorial, had been used as a hurling-green; and where, to his great annoyance, the Lord's-day was awfully desecrated. Here, every sabbath during the summer, the ungodly and profane, from a distance of sometimes twenty miles, assembled in vast numbers, to indulge in all manner of wickedness. While some would be employed in hurling, or at other games, several parties would, all at once, engage in dancing. At one time, all would be noisy mirth; again, they would divide into factions, become tumultuous, and fill the air with their horrid yells in defiance of each other; and sometimes the scene ended in violent conflict. Tents were generally erected for the sale of intoxicating liquors, and the multitude seldom separated until the following morning. Mr. Averell was horror-struck in witnessing this profanity; but saw not then any likely way of preventing these assemblages. Expostulation would not have been listened to; and the public authorities, which alone could have suppressed them, would not interfere. He was at length, however, enabled to remove this abomination. The ground on which the hurling-green was, having come into his possession, he got it enclosed with ditches, and had drains cut through it; after which he let it to tenants that he knew would not be likely to suffer any injury from the mob. While this work was progressing, he received several threatening messages from "Captain Leveller," and abusive ballads were circulated

through the country against him; but he was determined to brave the danger, and succeeded in putting an end to those diabolical revel-routs, that had, for so long a time, been a disgrace and a curse to the country.

In the course of the following year, 1789, Mr. Averell was engaged by the Rev. Dr. Ledwich, as his curate in the parish of Aghaboe, adjoining that of Killermogh, in which Tentower is situated. Though he was now twelve years in orders, this was his first appointment to the pastoral care of a parish. He might, doubtless, have sooner obtained a situation in the church; but, probably, preferred his tutorship, which he held for several years after his ordination. His appointment under Dr. Ledwich was a new era in his ministerial life, and he commenced it under circumstances different from those in which he had before exercised his ministry. Before, he but occasionally officiated in his clerical capacity; now he was to be wholly employed in the performance of pastoral duties. Before, he had little or no experimental knowledge of the word of God; now he felt its transforming power. Before, he could have had comparatively no anxiety about the salvation of others, having no concern about his own; but now, caring for his own soul, he could the better appreciate the worth of the souls of those to whom he was to minister the word of life. Hence, he was more of what a minister of the gospel ought to be, than were most of the clergy of that day. Referring to this period of his life, he says, "I entered upon my new office with a most determined zeal to discharge its duties faithfully; nor were my feeble labours altogether in vain. The church soon became so crowded, many frequently coming a distance of ten miles, that we were obliged to make additional accommodation

for the congregation; and it appeared as if a general shaking had taken place among the dry bones."

In the parish of Killermogh, in which Mr. Averell resided, there was no church, no resident clergyman, and the few scattered Protestants were as sheep without a shepherd. The non-resident incumbent's lack of service, however, as to visiting the sick and other clerical attentions, was gratuitously supplied by Mr. Averell. Going one sabbath evening to visit a sick man belonging to this parish, he, on his way, perceived about five hundred persons assembled at a place where there was an unlicensed whiskey-house, and a ball-court. Some were at ball-play; many, in separate groups, were drinking whiskey; and numerous parties, apart from each other, were, all at the same time, dancing to the music of a piper. "My temper," he observes, "was always warm; this was my 'besetting sin;' but on this occasion, like Jonah, I thought 'I did well to be angry;' for my spirit was moved at seeing the Lord's-day so grossly profaned." Rushing amongst the crowd, he seized the piper, and brought him out of the place. This being resisted by some of the young men, who, with their partners, were dancing at the time he surprised them, he made a general attack upon the whole multitude; and whether it was that their consciences accusing them made them cowards, or that the Lord, approving of his conduct, put the fear of him upon them, they fled in all directions, as if they had been pursued by an army. The person he was going to visit was the landlord of this desecrated place. In expostulating with him on his tolerating such awful profanity of the sabbath, he asked him how one like him, who should know his duty to God and man, and who had it in his power to suppress the evil, could countenance

this unlicensed whiskey-house, and ball-court, where God was so grossly dishonoured. The landlord admitted it was very wrong, and that, to his own knowledge, it had been the means of corrupting the young people of two or three generations, by leading them to rob their parents, that they might have money to spend there on the sabbath. He added, that he had proposed to his tenant to raise an annual subscription from the respectable inhabitants of the neighbourhood, to remunerate him for the loss he might sustain, if he would give up the sale of whiskey, and pull down the ball-court; but he would not comply. It was then asked, why he did not use coercion, as the place was his. He said, he feared the violence of the people; that they might burn his house by night. Mr. Averell being naturally a man of great courage, and having now zeal for God, was very determined in whatever concerned his glory; he asked therefore to be allowed to demolish the ball-court, which being readily granted, he told the gentleman that, if he were spared, he should before long get a good account of it.

“The next morning,” says Mr. Averell, “I brought my labourers, with crow-bars and such other implements as were necessary for the work of demolition, and told the whiskey-seller I was going to destroy that ‘temple of Dagon’ that he kept. ‘Well sir,’ said he, ‘you had better take care of what you are about, for the place belongs to the *good people*.’ The ball-court stood in what is called a Dane’s-fort; and the common people in general think, that all such places are inhabited by fairies, and therefore dread to touch even a bush growing in them, lest these fabled beings would injure themselves, their families, or their cattle. On my asking him, whether he thought these

‘good people’ were angels of light, or angels of darkness, he said, ‘why, I believe they are angels of darkness.’ Then why do you call them ‘good?’ ‘Because they have never done me any harm all the time I have lived here.’ I asked did he use any method to conciliate them. ‘I do,’ said he, ‘I say my prayers to them.’ My mind was filled with horror at the thought of a human being, and especially one called a christian, openly acknowledging that he worshipped devils. I now turned towards the ball-court, and called upon my men to commence throwing it down; but not one would attempt to lift an implement against it. I inquired why they hesitated. They told me they feared ‘the good people’ would destroy them if they touched it. I then took a crow-bar myself, and picked out some stones of the building; the men, seeing that no disaster followed, fell to work, and this temple of iniquity was soon razed to the ground.”

Wishing to consecrate this long-unhallowed spot to a better use, he obtained permission of the landlord to build a school-house on the site of the ball-court. His expectation was, that by employing a Roman Catholic teacher, he would be able to secure the attendance of the children of the neighbourhood, who were nearly all Romanists, and thereby introduce a better state of things among the rising generation than had before existed. He intended also, to have connected with the school-house, an apartment in which to hold religious service for the few scattered Protestants of this neglected parish. But after having provided some of the materials for the building, he was informed that the Romish clergy had denounced him from the altar, and prohibited their people from countenancing the project. The priests’ denunciation

was followed by the threats of the people, that if he would build the house, they would burn it: of course the design had to be abandoned. Defeated in his purpose of benefitting the Roman Catholics, he turned his attention to the Protestants, for whose souls no one else seemed to care. To these, from this time forth, he preached on sabbath evenings. Alluding to the extra labour in which he thus engaged, he observes, "With this little flock in my own parlour, I enjoyed more comfort than in the larger congregation in the church of Aghaboe; for my sermons here being extemporary, I was more driven to prayer for divine light and assistance, which never failed to bring with it its reward."

Mr. Averell had now a very extensive field for ministerial culture, including the large parish of Aghaboe, and the services given to Killermogh; but being untiring in whatever he undertook, his zeal lightened his toil, and carried him forward in the persevering discharge of his pastoral duties. In the prosecution of these labours, he engaged in a general visitation of the Protestant inhabitants of the parish of Aghaboe; designing, as he says himself, "to visit all who held the doctrines of the Reformation." In course, he called upon a respectable family of the society of Friends; a visit which, from its singularity, and the important consequences that followed, should not be passed over without observation. The visit, considering the exclusiveness of the Friends' society in their intercourse with christians of other denominations, was, as a merely religious one, a very unusual thing; and as a pastoral visit, much more so. It supplied, however, what was wanting to produce that movement of mind, that became the grand turning point in his ministerial life. And when all the conse-

quences that followed, including his widely-extended and long-continued labours in the vineyard of the Lord, are taken into account, it cannot be looked upon as fortuitously occasioned by his visiting arrangement; but as one of the most marked, providential occurrences of his life. The particulars of the visit will be best given in his own words:—"I found the family," says he, "assembled in 'silent waiting.' After the meeting was over, while we were conversing together, a pious son of the venerable widow who was the head of the family asked me, 'Dost thou preach for hire?' That moment, my juvenile resolution that 'I would be a clergyman, and preach the gospel without remuneration,' and which the lapse of years had effaced from my memory, rushed so powerfully into my mind, that my feelings were indescribable. I felt condemned; for I believed that my resolution, with all the gracious feelings attendant upon it, and the happiness that so long followed it, were from God. I answered the pious Friend in the affirmative. He again asked, 'Dost thou think that right?' Not willing directly to condemn the practice, I replied, 'If I were assured it was wrong, I would do so no longer.' Further conversation on the subject led to still deeper conviction, that I should preach the gospel without remuneration. Nor indeed was it difficult to persuade me to adopt this view. My mind was strongly prepossessed in its favour, from the comfort it gave me in my childhood, and the present powerful revival of it in my soul; and both the feelings of my heart, and the light of my understanding, urged it upon me, that I should thenceforth preach the gospel freely to my fellow-countrymen. But while this seemed to be my providential course, there were several obstacles in the

way of my pursuing it. I felt it my greatest difficulty to introduce the subject to my dear wife, fearing the impossibility of reconciling such a step to her views of my duty. Besides, I had given her the income of my curacy for pocket-money, and could not break my engagement with her, as she had always been accustomed to live in affluent circumstances; nor did I see how I could supply this from any other source; for my property, at the time, was encumbered with a heavy debt." In revolving the matter in his mind, his views underwent many alternations. One time he would resolve to pursue what appeared to him to be his providential way, regardless of consequences; at another he hesitated, fearing his understanding was not sufficiently enlightened to form a correct judgment, and that he was allowing himself to be too much governed by his feelings. In this pressing dilemma, having no person near him to whom he could look for counsel, he wrote to his pious friend in Dublin, Miss Acton, by whose correspondence he had before been so opportunely instructed; hoping, that by her bringing his case under the consideration of her christian friends in that city, he might obtain such advice as would set his mind at rest on the subject. "The result," he states, "was a unanimous and an unequivocal decision against my relinquishing my emolument from the church. This decision was backed by all that flow of eloquence for which Miss Acton was so remarkable, and with the strong sententious arguments of the venerable and wise Henry Brooke. I would have gladly submitted to the judgment of these kind, judicious friends; but I could not. I tried to do so; but found it was only attempting to stifle my convictions; and that my distress of mind became more and more insupportable. I now resolved to turn away from all human coun-

sellors, and go to him who was wisdom as well as righteousness; to consult only his sacred word, and seek his immediate direction. I earnestly prayed for submission of soul, and that if it were his will that I should retain my situation in the church, he would give me his heavenly peace in the discharge of my parochial duties; but this was not granted; I had no peace. My days were spent in lonely meditation, and unanswered prayer; and by night, I watered my pillow with my tears. Several months elapsed before I came to the determination, what course to adopt. Having at length resolved to brave every difficulty, and to be guided solely by the intimation of providence, my gracious God, while prostrate before him, encouraged me to trust in him, to cast all my care upon him; and I felt assured he would undertake for me. So powerfully was my mind impressed with this assurance, that I had no longer any hesitation as to how I should act. I went forthwith to Doctor Ledwich, and relinquished my church emolument, which involved the surrender of my curacy, as my gratuitous services would not be accepted." He subsequently adds, "after the lapse of many years I can say, to the glory of my ever merciful God, whose I am, and whom I am resolved to serve, that I have never had cause to regret the step I then took. I believe it was taken by the direction of God; for it has had, and continues to have, the seal of the divine approbation."

Mr. Averell had no intention of giving up the work of the ministry when he resigned his curacy, which occurred in 1791,* nor did the relinquishing of it, originate in any objection he had to the church. He still continued one of her most attached members, held her doctrines, attended her

* This was the year in which Mr. Wesley died.

ordinances, and lived and died in her communion. In this extraordinary movement, he believed himself divinely influenced. His ministrations were not to be confined to a parish,; and the giving up of his situation in the church was, though then unknown to him, a necessary step towards the completion of the design of providence: it was the step leading from the contracted sphere in which he had before moved, into the more enlarged one that was to be the field of his future labours and usefulness.

In continuance of his own account of this important event, he writes, "It subjected me to many crosses and trials; but my gracious God, faithful to his assurance, has supported me; and his blessing, in a most marked way, has rested upon me—on my body, on my soul, and on my substance. My dear wife, as was to be expected, felt deeply when I informed her of what I had done: but when I told her my convictions; the confidence I felt in the divine interposition in my behalf; and the trust I had, that she would never suffer any inconvenience thereby, she acquiesced, and resolved quietly to await the issue. In this, through the blessing of God, I was not disappointed; for, though my annual income was small, and my property greatly encumbered, yet by the extraordinary prosperity vouchsafed to me in the management of my farm, I was enabled to meet all my pecuniary engagements. Besides keeping a carriage and horses, with the necessary attendants, for Mrs. Averell's accommodation, and comfortably providing for all who were dependant upon me for support, in ten years I paid off all the encumbrances on my property. Thus did the Lord bless me in my temporal concerns; all praise and glory to the bountiful giver of every good."

CHAPTER III.

Remarks on Mr. Averell's resignation of his curacy, and on his gratuitous ministry—Solemn dedication of himself to God—Commences keeping a journal—Offered the curacy of Madeley by Mrs. Fletcher—Remarkable outpouring of the Holy Spirit on Whit-Sunday—Visits his parents after an absence of nine years, and preaches in the church of Ballinderry to a large congregation—Attends for the first time a Methodist class-meeting—Forms a class-meeting among his own people—Visited by the Rev. John Walker—First preaches to a Methodist congregation—Is present for the first time at a love-feast.

THE retrospect of Mr. Averell's resignation of his curacy, conjoined with a prospective view of the important movements in his ministerial life that followed, affords occasion for some passing observations. It is evident, considering the pecuniary sacrifice the relinquishing of his office in the church involved, and the embarrassing circumstances in which it contributed to place him, that in resigning his curacy he must have been influenced by the purest and most disinterested motives. Nor is it less obvious that he acted under the direction of providence. Of this he himself had, throughout the whole of his after life, a settled conviction. With regard to his preaching the gospel gratuitously, his case must be looked upon as peculiar. A gratuitous ministration of the gospel could not be generally adopted, nor was it designed by God. For though some in the ministry may have independent means, which would enable them to give their services without remuneration, yet by far the

greater part of those whom God has commissioned "to preach the unsearchable riches of Christ," could not do so, having no private resources. Hence God has ordained, "that they who preach the gospel should live of the gospel." Mr. Averell was to be employed in a work, for the support of which there was no ecclesiastical provision; and God who called him to that work, having given him the means, disposed him to devote himself to it, looking for no other reward than that which awaits "those who turn many to righteousness."

As to erratical ministerial movements, neither would their general adoption be practicable: they would not comport with a stated ministration of the gospel, nor with a regular discharge of pastoral duties. Ministerial fields of labour, in general, should therefore have, as is the case, their proper boundaries. But while a circumscribed ministry, whether supported by state provision or otherwise, has been the ordinary instrumentality by which christianity has been hitherto maintained and perpetuated, yet God has at several periods, to effect his own purposes, raised up extraordinary agencies, that were to follow the openings, and to act under the guidance of his providence. Such was the case at the commencement of Christianity, in the days of the Reformation, and at the rise of Methodism. Not only so, but God has often raised up individuals to do extraordinary work, who, having no assigned field of labour, "went to and fro," and thereby knowledge was increased, and the work of God deepened and extended. High in this class of divinely appointed agents, may be placed the subject of this memoir.

As frequent allusion has been made to the sphere in which Mr. Averell was destined to move, it may be here observed, that it gradually extended till it

not only embraced a great part of Ireland, but occasionally several places in England and Scotland. Nor can it be doubted, from the remarkable instances of divine interposition which occurred in his life, that he was providentially led into this enlarged field of labour. When Mr. Averell resigned his curacy, he had not, as was before observed, any intention of giving up the work of the ministry; but it does not appear that he contemplated an extension of it beyond his own immediate vicinage. He occasionally preached in the church of Aghaboe, as well as in some of the churches of the adjoining parishes; but his chief attention was directed to the little flock that assembled at his own house on sabbath evenings, to whom he read and expounded the scriptures, and amongst whom he spent his happiest hours. Still he did not enjoy what he knew to be the full privilege of a believer. He had, through ignorance and unwatchfulness, lost much of the peace and joy which, three years before, he was given to experience: however, his soul ardently sought after God; and in this state of mind he, on the morning of the Lord's day, January 1st, 1792, on his knees, made and committed to paper the following humble confession, solemn prayer, and unreserved dedication of himself to God.

“ O Father of mercies, with what awful reverence of thy goodness do I look back this morning upon my past life. When I review the many years I have spent in ignorance of thee, and of thy ways, and of thy laws; enslaved by the propensities of my nature, and devoted to the vanities of the world, I may well be confounded and humbled as in the dust before thee. Nor was my ignorance of thee involuntary; for thou, O Father,

didst provide for my early instruction in the knowledge of thee, and through thy grace I had early manifestations of thy love. Oh what love have I experienced at thy hand! But that world which thou, O blessed Saviour, didst overcome, soon overcame me; and I rebelled against thee, whose bounty was liberally supplying all my wants. Oh how often have I made light even of death itself, in that eagerness with which I pursued the vanities of the world, and despised thee! My violated baptismal vows, under the awakenings of thy Spirit, I have often renewed; but I was only mocking thee, and deceiving myself, and I now present myself before thee, O God, a perjured criminal. But oh! thy mercy and thy love infinitely exceed all my crimes. Thou art still wooing me to return unto thee: I feel thy hand gently leading me to the fountain that flows from the bleeding side of thy beloved Son, that I may be cleansed therein, and prepared for eternal joys. Yes, O Father, I feel thy drawings, and though the enemy of my soul labours to persuade me that this is not thy work, thy Holy Spirit graciously removes all my doubts, by assuring me it is his own blessed influence on my heart. Oh what love is this! to draw me to thyself with all my sins about me, vile, wretched, and criminal as I am! And shall I not obey thee? Yes, O my Father, with all my heart and soul. I do this solemn moment resign myself to thy guidance and disposal; but not, O Lord, in my own strength, for I well, too well know I can of myself do nothing good—nothing without the aid of thy blessed Spirit. And I humbly implore that, if there should be any inclination in me to fall back again under the dominion of my own will or spirit, through the seductions of my three-fold enemy, thou mayest in thy infinite love

alarm me of my danger, and draw me back again unto thyself. Let me ever feel a sense of thy divine presence, that with fear and trembling I may serve thee, and be kept from offending against thee in thought, in word, or in deed. I dedicate unto thee, this morning, myself with all my powers, and all my future endeavours for the salvation of sinners; humbly imploring, that what I may speak to the outward ear, thy Spirit may convey to the hearts, and impress upon the minds of the people. Give them, O Lord, to feel their state; animate their dead souls with thine own life, that by the light of thy blessed word, they may find their way to thy glory. This offering of myself—these petitions, I humbly present to thee, O Father, through the mediation of my adorable Redeemer, Jesus Christ. Amen.”

Mr. Averell from this period, for many years, kept a journal wherein he recorded not only his christian experience, but the most remarkable events, connected with his ministry, which came under his notice. It would swell this volume to an unnecessary size, were we to transcribe so minute an account of the labours and spiritual exercises of this eminently devoted servant of the Lord, as his papers contain. Nothing, however, will be omitted that would have a tendency to throw light on his character as a man, as a christian, and as a gospel minister. His journal commences on the evening of the day on which he entered into the solemn covenant we have just recorded:—

“January 1st, 1792.—I felt much of the power and presence of God in addressing my little flock at home this evening—about twenty in number—from 2nd Cor. v. 17. ‘If any man be in Christ, he is a new creature.’ Some appeared to be awa-

kened to a sense of their sins: may the gracious Lord deepen their convictions, and cause his word to produce its proper fruits. In family prayer I felt weak and barren, from want of confidence in God, and not being sufficiently grateful for the recovery of my dear child from a dangerous illness."

"7th.—In the course of the week, I had a warm invitation from that eminent servant of the Lord, Mrs. Fletcher, through my highly esteemed friend, Mr. Henry Brooke, to go and serve the curacy of Madeley.* But I declined the kind offer, believing that I am at present where God would have me to be. 8th.—At noon officiated in a neighbouring church; and in the evening at home in my parlour full of people, who seemed in some degree quickened under the word. 10th.—I felt life and comfort in visiting a poor man on a sick-bed; but lost all by having accepted an invitation to dine at a friend's house. Oh what a snare is the company of the gay and fashionable! It is impossible to maintain the life of God amongst them."

"Feb. 4th.—For some days past, I have been kept hanging by a hair of faith on my blessed Saviour. How weak are resolutions, how cold is devotion, and every religious exercise, if Christ be not the life of all! 5th.—I bless my God for having given me resolution and power on this day, in the church of Durrow, to vindicate and enforce the unfashionable and much derided doctrine of the immediate and continual influence of God's Holy Spirit, as absolutely necessary to constitute a real

* The new vicar did not reside, and as he had a great respect for Mrs. Fletcher, she was allowed to recommend the curate, whom he invariably appointed according to that recommendation.—*Life of Mrs. Fletcher*, p. 187.

christian. Contrary to my expectation, this great truth appeared to be well received by a crowded congregation. In the evening I preached at home on these words, 'If we say that we have no sin, we deceive ourselves,' &c. All praise to God, I never experienced a clearer revelation of the truth to my own soul, than while addressing the people from this scripture."

"13th.—For the last week I was scarcely able to retain a sense of the divine presence. Nothing suits me but continual fear and trembling before the Lord. Visiting and dining with people of the world is invariably a snare to me. I ever become lukewarm, and indisposed for devotion on such occasions. I am therefore resolved, as far as possible, to visit nowhere but as a clergyman, and to endeavour continually to excite others to what I feel necessary to my own salvation. Yesterday preached in the church of Aghaboe on the necessity of regeneration, and have reason to believe my plain dealing was well taken. Oh! that God may confirm his own truth, and cause it to bring forth fruit to his glory."

"March 18th.—Commenced explaining the Church Catechism to a number of young people, who seemed willing to give themselves up to be instructed. I trust this method of conveying religious truth, which the Lord, I believe, has disposed me to take up, and in which I am resolved to persevere, will prove a blessing to the youthful part of my charge; already they manifest some feeling, which I hope is from the true source of life. But alas! I am not myself faithful, and it is hard to expect I should see much fruit of my labour. I am too generally under the influence of a cold, dilatory spirit, still purposing to enter on some plan for extending the spread of the gospel to this

place and the other, but the appointed time arrives, and passes, and the work is not done. Oh! how important is that declaration, 'Behold, now is the accepted time; behold, now is the day of salvation.' When the performance of any good act is deferred, after the first favourable opportunity of doing it, it is a thousand to one whether it will ever be done. If the tempter can only succeed in prevailing upon us, to put off the execution of a good purpose for ever so short a time, he gains a great point—he strengthens his own influence, and, by repeated efforts, he succeeds in changing the heart and will, so that the good intention may never be reduced to practice."

"April 1st.—This day, for the first time, I commenced morning service in my own house. It was a season of much comfort to myself, and of considerable feeling amongst the people. Henceforward, by divine aid, I will have service both morning and evening. May the Lord bless these feeble efforts, and keep my will in continual submission to his, that I may be attentive to the 'still small voice' that whispers in my heart, and I shall seek no other happiness. I feel that I must calculate on having to endure trials; but if I continue to cleave to Christ by faith, I believe that, like a weather-beaten rock, I shall be enabled to bear them all."

"6th.—Good-Friday: the day upon which light, happiness, and glory were shed upon the world; the day upon which the Lord of life, by a painful and ignominious death, accomplished the great work of human redemption. This day has been to me one of sweet liberty and enjoyment. I met a few humble souls, preparatory to our partaking of the sacrament on the next sabbath. My subject was the epistle for the day; and my gracious Re-

deemer accepted my humble endeavours, giving me light upon his word, while I dwelt upon his amazing sufferings. He also gave me to see the hell which is in the human heart, until Christ, by his power, bruises the serpent's head, subdues every hellish principle, and ascends the throne of the humble believer's affections. This is our effectual redemption; Christ in our hearts, gaining a complete and lasting triumph over every principle and disposition contrary to his love."

"8th.—Easter-day. There were a great many communicants in the church of Aghaboe. How much to be deplored, that we do not possess more of the life and love of the primitive christians in this blessed ordinance! At home, in the evening, I had a comfortable time while I endeavoured to explain and enforce that important scripture, 'Sin shall not have dominion over you; for ye are not under the law, but under grace.' The people were deeply attentive, and I enjoyed much of the divine presence. But I have often proved, that after a blessed manifestation of the Spirit of God, and an eminent time of love, Satan uses all his arts and power to destroy the fruits of the recent blessing. It was immediately after receiving the symbols of redeeming love from the hands of his divine Master, that Satan entered into Judas; and all this evening I have been tempted by a continual succession of thoughts, adverse to the purity of the gospel. How wonderful are the wiles of our adversary! No sooner was I delivered from this species of temptation, than another snare was laid for me. Some who had this day received the sacrament gave way to foolish conversation, and the enemy of my soul, taking advantage of my natural warmth of temper, filled me with resent-

ment against them. He would deprive us of our happiness by any means."

"April 15th.—I had this day two blessed seasons with my dear people: the Lord was with us of a truth. The fourth chapter of St. James's Epistle was my subject in the evening; and while enlarging on the evils mentioned in the first part, and on the necessary struggle against them which is urged in the second, some of my hearers were under a blessed influence. O Lord, let every soul be visited by that divine power, that will melt it down until it be transformed into thine own likeness. Oh when shall we become an *inward* people! It is only then that we shall be the people of God. The veil of the temple was rent when Jesus died, and human redemption was accomplished; to teach us that we are no longer to remain in the outward court of formal worship, but to enter into the holy of holies through the blood of sprinkling, and to worship God in spirit and in truth."

"May 6th.—For some days past, I have been unusually harassed by temptations of various kinds, and am often led to inquire, Why am I thus? When I formerly went down the stream with the votaries of pleasure, and served the god of this world, I knew little of temptation; he did not urge me into any excess in wickedness; nay, he seemed pleased that I should maintain a fair character in the world. But now that my eyes are opened to see the sinfulness of sin, and that I abhor my former self as in dust and ashes, loathe myself before God as still vile in his sight, and earnestly struggle to be delivered from all sin—every engine of the powers of darkness seems to be employed against me. Powerful temptation, in every possible shape, assails me; but all praise be to God, he still upholds me."

“ 7th.—This day I have closed my thirty-eighth year. How short; and yet how long is the time I have lived! Is it lost? Yes; awful thought!—most of it more than lost, and very little of it spent to any valuable purpose. Were it not for my adorable Saviour, what an account would I have to give. My trust is in him; but, oh, this unbelieving heart!”

“ 13th.—I was so melted down before God, while at prayer after preaching, that I was unable to give expression to language, and most of my little flock were similarly affected. O blessed Author of all our mercies, carry on thy work amongst us. Oh! bring down the kingdom of Satan, and establish thine own in all our hearts. On a retrospect of my life, I see that while I looked only to my own wisdom and foresight for guidance, with regard to myself and the management of my affairs, my capricious nature, often contrary to the admonitions of the monitor within, constantly led me astray, and I had no repose in my own breast. But since God gave me to see that his providence governs the world, and overrules the concerns of individuals, especially of those who trust in him, and led me to commit myself and my affairs to his all-wise disposal, I have not only had tranquillity of mind, but prosperity in all my secular concerns.”

“ 27th.—Whit-Sunday. This was a memorable day—a day of blessing to myself and others; the day that confirmed me in the certainty of my call to the ministry. I had been long tempted respecting my ministerial call, because of the little fruit resulting from my labours; and was so greatly exercised about it at this time, that I resolved if I had not a signal evidence of God’s approval of my feeble efforts on this day, I would preach no more. A large congregation assembled in the evening, at

an old castle, contiguous to my house, in which I had fitted up a place for preaching. And when, with my mind secretly fixed on the criterion I had rashly proposed to myself, I was led, in dwelling on the pentecostal blessings of the day, to say—*let it now be known, O God, whether the Saviour's promise, to send the Comforter, be true*—oh! the wondrous condescension of heaven!—I had scarcely uttered the words, when the power of God descended upon us. The whole congregation was melted down before him, and such was the divine influence that rested upon us, that not one could articulate a word—some cried aloud, and others gave vent to their feelings by groans that could not be uttered. I often attempted to proceed with my discourse, but could not from the overwhelming sense of the divine presence that overshadowed me; nor, indeed, was it necessary for me to speak—God was himself speaking to all our hearts. Several dated their adoption into the family of heaven from this day; and I believed that God, vile and wretched as I am, commissioned me to preach his gospel. All glory to his ever-blessed name.”

“28th.—With the sweet savour of yesterday's blessing in my soul, I set out to visit my parents and friends in the province of Ulster, whom I had not seen for nine years.”

“June 10th.—This day I preached in Ballinderry church to a crowded congregation, composed chiefly of those amongst whom I had spent my childish and youthful days: the occasion was interesting. The whole neighbourhood had been proverbial for all manner of iniquity; but now a wonderful change for the better was everywhere perceptible. While adverting to what God had wrought amongst them, and telling them what he had done for my own soul, he filled me with his

love; and so blessed my feeble effort to promote his glory, by diffusing the same feeling through the congregation, as to render it a day that will not, I trust, soon be forgotten."

" 17th.—Being on a visit with my relatives, Mr. and Mrs. Shillington, near Portadown, I preached in the parish church of Drumcree, to a very large congregation: all were serious and attentive, and many of them evidently felt the power, and enjoyed the comforts of true religion. While here, I was present, for the *first* time, at a Methodist class-meeting, and was greatly strengthened and comforted by the simple, heart-felt, religious experience of the people. I was at once convinced it was a blessed means of grace, eminently calculated to quicken, encourage, strengthen, and confirm those who are subjects of a divine work in their hearts, and resolved to introduce it amongst my own people at home."

" 23rd.—On my way from the north I spent two days in Dublin, amongst truly christian friends, whose sweet unity, love, and zeal, made it a high privilege to associate with them; and on this day returned home, filled with unfeigned gratitude for what I had seen and felt of the divine goodness since my departure, as well as for finding that my dear wife and child had been wards of a gracious providence during my absence."

" 24th.—Preached in Aghaboe church to a small congregation, as cold and listless as death. Oh! how I was struck with the contrast between them and the people I had met on my tour to the north. In the evening I was blessedly lifted up again, while proclaiming the word of life to my own people. The Lord overshadowed us with his presence, and made it a time of love. After preaching, I explained, at considerable length, the nature

of class-meeting, and, having proposed its adoption, I gave the people till the next sabbath to consider of it."

The arrangements of Methodism did not arise from any previously concerted plan; they grew out of the circumstances of the case, and bear evident marks of the wisdom that is from above. Under divine direction, Mr. Wesley was led to form into classes those who were either convinced of sin, or converted under his ministry; and by this admirable proceeding, Methodism has been principally perpetuated. It is no small argument in favour of those plans which the founder of Methodism originated, that since their institution they have been either fully adopted, or closely imitated by various religious bodies. They may be called by other names, but still they are substantially the same: their advantages strike the unprejudiced mind, and induce those whose hearts are set on doing good, to employ the means in use among the Methodists, though they may not have any external union with the members of that denomination.

An instance, illustrative of this remark, is before us in the case of Mr. Averell. While on a visit to his friends in Ulster, he became acquainted with the mode of conducting a class-meeting. It immediately occurred to him that a means of grace such as this, would be useful among the people to whom he preached. Under his ministry, many were convinced of sin, and felt a sincere desire to flee from the wrath to come; these he collected into classes, and became himself their leader, meeting them weekly in their several localities, and thus instructing them in experimental religion. Here then we see a clergyman, without having any connexion with Methodism, and probably never pur-

posing to have any, acting in conformity to one of the most cherished institutions of the followers of Wesley; and the benefits which resulted therefrom he frequently notices in his journal.

“July 1st.—This was the first day I ventured into a pulpit without having my subject, more or less, committed to paper. Thou, Lord, knowest how I succeeded: the work and all my good are thine. Both the people and myself had a gracious visit from the Lord in the evening. After a solemn dedication of ourselves to him, I again introduced the subject of our forming a class amongst us, and eighteen gave me their names. We agreed to meet once a week, and to speak freely, each in turn, of the work of grace in our hearts, resolving, at the same time, that if any walked disorderly, they should be debarred from this ordinance. O Lord, help us to walk in the light, as thou art in the light, that while we have fellowship one with another, the blood of Jesus Christ may cleanse us from all sin.”

“Aug. 5th.—It is over a month since I made the last entry in my journal; and no month of my life ever abounded with such happy events to my soul as this has done. Our class has been divided into three large ones, which I meet in different places, on Thursday, Friday, and Saturday, in the evening, weekly; and the blessings flowing to us through these meetings are astonishing beyond conception. There has been a great influx to us of people, who were utter strangers to religion, and who were in the habit of indulging in all manner of ungodliness; but now, under the blessed operations of the Spirit of God, they have given up their sins, and are giving themselves to the Saviour. I feel the sacrifice of my whole life too little to express my thankfulness to my gracious Lord, for the

success with which he deigns to crown my humble labours, and for the abundance of blessing with which he visits my own soul. On last sabbath evening, after preaching, observing some strangers present, whom I knew to be religious, I requested they would favour us with an account of the work of God in their own souls; and several of them did, under the most blessed influence, relate their experience. While they were speaking, the fire of the Lord was kindled among the people; and many, as the Spirit gave them utterance, spoke of the wonderful works of God. Most of the people on that day got an overflowing cup, and my own soul was so filled that I knew not what more to desire. All glory to God! We have indeed exceeding cause to glorify him. We have now about a hundred persons meeting in our three classes, all of whom give evidence of the work of the Spirit in their souls; many of them are in an agony of penitential sorrow for their sins, and not a few rejoicing with joy unspeakable, and full of glory; while the whole seem melted down into one spirit—the sweet spirit of love one to another. We enjoy uninterrupted peace amongst ourselves, and are in favour with the people all around us; but this blessed state of tranquillity Satan laboured to turn against me. I had read in the biography of the witnesses of our Lord, that trials, tribulations, and the cross, in various ways, made a portion of the lot of them all; and because we did not bear this mark of our discipleship, I was tempted to fear that we were not of the family of God. But I soon saw the wisdom and goodness of the great Captain of our salvation, who mercifully kept us in this state of repose while we were weak; and did not bring us into the battle-field till we were better prepared for war.”

“ Sept. 10th.—We had great comfort in the means of grace this day. My sabbath labours, preaching three times in the course of the week in different places, and meeting my classes, afford me employment for body and mind, and I eat my spiritual bread in the sweat of my face. Felt somewhat discomposed for a short time to-day, on being informed that a conspiracy had been entered into to waylay and abuse me; but I went to the Strong for strength, and was armed with fortitude to bear whatever may befall me in my Master's work. I shall never, I trust, willingly offend any person; but, by the grace of God, I am resolved to *preach* and *live* the gospel all the days of my life. It is enough for the disciple that he be as his Master.”

“ 18th.—I have been invited to preach in a new place—a very benighted neighbourhood, where I intend to spend every Wednesday evening; may the gracious Lord give me strength equal to my day. I had a visit from the Rev. Mr. Walker, Fellow of Trinity College. He preached in Aghaboe church with much power and unction; he seems a pattern of humility—I am nothing. I accompanied him to Mountrath, where are some who have the life of God, but they have many hindrances in their way to the kingdom.”

“ 30th.—For some days past I have had very humiliating views of myself, having neither liberty nor power in my work, and was strongly tempted to give it up. My heart seemed as impenetrable as marble, yet I attended to all my meetings, though it was very hard work. But this day God has mercifully visited me, and raised me, as from the very abyss of desertion, to the height of comfort. Both morning and evening I had such light and liberty in opening and applying my subjects, as

proved a general blessing to the people. And now Satan assails me on new ground; he would have me think myself *somebody*. O my God, rebuke him; I am thy feeblest instrument."

"Oct. 7th.—My gracious Master gave me life and liberty in declaring his counsel in Aghaboe church; and it afforded me great comfort to see about sixty of my people coming forward to the sacrament. We had a blessed season at my own house in the evening. In the course of the week I visited Maryborough, and preached to the Methodist congregation, being resolved to hold forth the word of life wherever I find an open door. 28th.—My sphere of labour is enlarging. I have been invited to another new place, so that I have now five places to preach in weekly, besides my sabbath work. O, Lord, the work is thine—here am I. My soul is happy in the divine life. All glory to God."

"Nov. 19th.—Manifold are thy mercies to me, O my Father. Thou dost strengthen my faith and increase my love. Thou art carrying on thine own work in our several congregations, and especially in our classes; surely light is shining out of darkness. I feel thankful to God that I am engaged in the work of the ministry, inasmuch as it keeps me in continual dependance upon him without whom I am nothing, and can do nothing."

"Dec. 13th—I have been to visit Thurles, a very benighted and wicked place; and endeavoured in faithfulness to declare the whole counsel of God. After my return, I had a blessed display of redeeming love in Dairy-hill, one of my preaching-places. 18th.—I was greatly exercised this evening, by seeing a great many strangers coming to hear—not having made any preparation for preaching. With all my little faith I cast myself upon

him who fed the multitude with a few loaves and fishes, and commenced giving out a hymn, which I had chosen merely on account of its measure; the first verse of which proving very appropriate to my case,—while we were singing it I was filled with the love of God, and raised above the fear of man. I enlarged upon the second lesson for the day; and our bountiful God gave us all enough, and to spare. Bless the Lord, O my soul.”

“Jan. 1st, 1793.—Oh! how my soul is filled with gratitude to my merciful Father, on a review of his goodness during the past year. This day twelve months, I felt myself under condemnation for the sins of my whole life—I was a perjured criminal; but now, all glory to God, I am, through Jesus Christ, my adorable Redeemer, pardoned and accepted, and feel myself generally under the guidance of the Holy Spirit—the director of my life. And, oh! what shall I render to the Lord for his wondrous condescension in hearing my feeble prayers, and for his blessing on my efforts to proclaim his truth amongst the inhabitants of this benighted country? What a change has been effected in the course of the past year! Where darkness reigned, light has broken forth; where only sin abounded, grace now abounds. Sinners are heard, on all hands, bewailing their sins and their misspent lives; and many are everywhere rejoicing in the mercy of God; nor is the blessed work at a stand, the glorious leaven of divine light, and truth, and grace is still spreading on all sides amongst the people. I had often heard of love-feasts amongst the Methodists, and this night, for the first time, attended one in Mount-rath. John Millar, a German, preached on the occasion a lively, useful, blessed sermon. It was, indeed, a time of refreshing; the people were full of life and power, and God himself was the glory in the midst of them.”

“ Jan. 2nd.—On this day I first preached at Donaghmore, a very dark village; yet many attended, and seemed to hear with uncommon interest. This place filled up my only vacant evening, and I have now employment for every day in the week. My preaching-places lie in different directions, from one mile to six miles distant from my own house; and, as I meet a class after preaching at all my appointments but one, I am generally employed for about three hours each evening. Lord help me to devote all my powers, as well as my time, to thy blessed service.”

The practice referred to in this entry in the journal, and which appears to have been Mr. Averell's constant rule—of meeting a class immediately after preaching, cannot be too warmly recommended. It is sometimes said by preachers, that if they had leaders they could form classes in many places, in which the people are not favoured with this means of grace. Mr. Averell, it may be observed, became in the first instance, in every place, the leader himself; and when the class was established, the Lord no doubt provided a suitable person to meet it in his absence. On each visit, however, he felt it not only a duty but a privilege to hold christian fellowship with the members; and to this practice, through the blessing of God, was in a great measure owing the abundant success with which his labours were crowned.

CHAPTER IV.

Great increase of ministerial labour, and failure of health—
Ill-used by a mob—Awful end of two of the persecutors—
First introduces a Methodist preacher to his own societies
—Providentially led to visit a family, and remarkable
answer to prayer—Visits Clones—Preaches in the open air
—Goes to Dunmore with his family—Loses his peace of
mind—Returns home—Restored to the Divine favour—
Unites with the Rev. Mr. K——y in religious exercises—
Christopher Tidd, Esq.—The Wade family—Visits Bracca
Castle—Great change in Lord ——'s tenantry—Remark-
able issue of a visit to a sick lady.

ABOUT this period, Mr. Averell had numerous invitations to preach in several towns more distant from his residence than those mentioned in the last chapter; and occasionally visited Carlow, Ballyroan, Freshford, and Roscrea, besides various country places. He was asked by the curate of Rathdowney to preach in that town. "I will give you credit," said he, "if you will convert any one there; I have been preaching in it these twenty-five years, and never saw or heard of any person being converted." Mr. Averell told him he would try it, and forthwith commenced preaching there weekly; "but," as he says, "it was the most trying undertaking I ever engaged in." Nothing but a strong sense of duty, and a firm reliance on the protection of Omnipotence, could have enabled him to bear up under the persecution he had to encounter every week, for nearly a whole year. The mob, knowing the day and hour when he usually came, always met him about the same place, and followed him into the town, and through it to the farther end, where he generally stopped, using

the most vile and abusive language, and pelting him with stones and every filth that came in their way. But, though certain of the ill-usage that awaited him, he was never deterred from making his stated visits to the town. Grace armed him with fortitude to persevere in what he believed to be his duty; and he passed through his assailants, making no reply, and manifesting no resentment. He felt he was in the hand of God, and left the issue with him. At length one of the vilest of the mob was made partly drunk, and employed to knock him off his horse when passing the bridge leading into the town. On his arrival at the place, the man was at his post, and, brandishing his club, with horrid imprecations, swore he would split his skull. He was, however, providentially restrained from doing him any injury, and Mr. A. passed in safety. The next day his drunken assailant, fearing a prosecution, which in this case he need not have dreaded, enlisted. The regiment he entered was then at the seat of war in Flanders; and his comrade, about six weeks after he joined, wrote to say he was killed in battle, by a stroke from a sabre, which split his head in two. In a short time after, the person who made this unfortunate man drunk, and instigated him to attack Mr. Averell, was himself, in an affray that took place in the town, shot dead in the street. These occurrences made so deep an impression on the public mind, that there was no more persecution in Rathdowney. The gospel prevailed, sinners were converted to God, and a large class formed in the town.

Meanwhile the work of God progressed in his regular preaching-places, and his classes were prospering in the divine life. The people were full of life and zeal, and such was their anxiety to hear, that he visited two, and sometimes three congregations in

the course of a day. Between his labours amongst those whom he especially accounted his own people, and his frequent visits to more distant places, his time was, for some months in the beginning of this year, unremittingly employed in sowing the word of life; and in almost every place whither he went, God crowned his labours with success, and gave him souls for his hire. Amidst these extraordinary labours, he was divinely supported; but his bodily health began to fail. His views, in reference to this, are thus noted in his journal:—"I find my present mode of life to be indeed laborious; and were it not for the consciousness that I am employed in the service of a Master for whom I cannot do too much, and who sustains me by his continual presence, I would sink under it. My constitution, which was naturally strong, and never abused, I thought could have borne up under any hardship, but I feel it is giving way. I have a constant pain in my breast and left side, which is rather increasing, and by which I am admonished that this is not my home. Father, thy will be done."

He had trials also at this time, of a domestic nature, but they only drove him nearer to the Lord. "I thank thee, O Father," he writes, "for the sanctified use of the cross; I would not get on so well without it. My blessed Lord most tenderly weighs my afflictions, and permits no more to befall me than he gives me grace to bear. My outward trials generally bring with them abounding internal consolation; and, on the contrary, when I have great outward peace, I have most barrenness of soul; so that I cannot say, 'fightings without, and fears within,' at the same time. The Lord sees I could not well bear both together, and he mercifully spares me."

“ May 7th.—Having this day finished my thirty-ninth year, I was drawn out in grateful adoration of my ever merciful God, for prolonging my life, and for the innumerable blessings, temporal and spiritual, which he has so bountifully bestowed upon me. Formerly, when I wished my life to be prolonged, it was for some earthly purpose; but now, if I have any wish to live, it is that I may glorify God, and finish the work he has given me to do. O that I may be faithful in this work—faithful unto death, that I may obtain the crown of life.”

“ 24th.—This day, for the first time, I introduced a Methodist preacher to my little flocks at Durrow and Donaghmore. The people were unwilling to identify themselves with Methodism; but their love for me induced them to admit him to preach, and they were so greatly blessed under his word, that all their prejudices were overcome, and they received him as a messenger of God. I praise God that the Methodist preachers and I are fully of one mind; and by changing with them, I can now extend the sphere of my labours.”

“ 30th.—I had a letter this day from a pious young clergyman, the Rev. Mr. K——y, who is under very trying exercises of mind respecting his call to the ministry. I have never seen him, but from the account which he gives of his views and feelings, and their similarity to my own, I have no doubt his call is divine. God speaks in ‘a still small voice,’ which, when obeyed, is full of unutterable sweetness; but if unattended to, it is more tremendous than thunder; and disobedience becomes the cause of every infelicity to both soul and body.”

“ June 2nd.—After preaching in Durrow, good brother Millar and I held a love-feast in Abbey-

leix, where was much of the power and presence of the Lord. Thence I went to Ballyroan, to meet the young clergyman, the Rev. Mr. K——y, with whom I spent several hours, I trust, with much profit to us both."

The rest of this month Mr. Averell spent in a tour to distant parts of the kingdom, of which, before he set out, he speaks as follows:—"I am about to take a long journey through a country which is in great commotion; but my Lord is my safeguard. My societies evince great love and sorrow in parting with me for this journey, which I believe is for my work's sake, and which I take as a proof of their love to him in whose work I am engaged." He commenced his tour at Mountmellick, and thence proceeded to Tullamore, Bracca Castle, and Mullingar, respecting which places he makes no remark. From the latter place he proceeded northward, meeting none who feared God, until he reached Castleblaney, where he found a poor people, amongst whom he felt himself very happy. Next day, on his way to Armagh, after an awful peal of thunder, which seemed to rend the clouds over him, there was a heavy torrent of rain, during which it was impressed on his mind that God had something for him to do in the next house. He hasted thither, and found a number of people seated in the kitchen. On inquiring what had brought them together, he was informed they had come to see a young man die—the eldest son of the family. He asked if they had applied to the great Physician; to which it was replied, that they were poor, and could not afford to pay a physician. After observing that the divine Physician charged no fee, he preached to them Jesus—the Physician of both soul and body. The visit being unexpected, the manner of the visitant un-

usual, and the doctrine new to the people, the whole scene was impressive and deeply interesting. Having addressed them at considerable length, every word apparently taking hold of their minds, he called them to prayer, and the God who delights to hear prayer, was propitious. Every soul was melted down before the Lord; and, while praying for the sick lad, Mr. Averell had confidence to believe that he would be healed. By the time prayer was over, the day had become fine, and he prepared to resume his journey; before which, however, the family insisted he should take some refreshment. He consented; and, while partaking of it, and occasionally exhorting the people, the sick lad asked aloud for something to eat. His mother, looking upon this as a sure indication of his recovery, for he had eaten nothing for several days, wept aloud for joy. After prescribing for him food easy of digestion, he took his departure amidst the blessings of the family and their neighbours, and with adoring gratitude to the gracious providence that led him to the place.

In Armagh he preached to a large congregation, amongst whom were many who appeared to possess the life and power of godliness. Leaving this, he went to see his relatives—Mr. and Mrs. Shillington, of Drumcree. While there he preached in the church to an overflowing congregation, many of whom were Methodists, and ornaments to religion. Next day he called to see Thomas Jones of Derryanvil, a man rooted and grounded in love, and who for thirty years had been living in the uninterrupted sunshine of the divine favour. “I next,” says he, “visited my honoured parents, on whose account chiefly, I undertook this journey. I advised them to join the Methodist society, to which they willingly consented, and which

I humbly trust will be made a blessing to them. O my gracious Saviour, fill their hearts with thy love, that they may at last be found of thee in peace. While here, I preached in my father's barn, the floor of which I had often moistened with tears of simple devotion in my early youth, the recital of which, on the spot, greatly affected myself, and produced similar feelings in the congregation. I preached also in Ballinderry church, Coagh, and several other places. On my return home, I preached at a quarterly-meeting at Mr. Paul's near Portadown, where were a large assemblage, and much of the presence and power of God. I again visited my kind friends in Armagh, where I spent a very blessed sabbath, and had much liberty in dispensing the word of life to large congregations.

"After leaving Armagh, I stopped a night and preached in Clones, where are many wealthy Methodists; but some of them talked more about what they had been in religion, than what they then were; how hardly shall they who have riches enter into the kingdom of heaven! I next proceeded to Goshen, and, through brother M'Cutchan's entreaty, was prevailed upon to stop longer than I purposed, that I might attend the quarterly-meeting in Longford. Nor did I regret having stopped; my soul was richly feasted, in hearing a simple-hearted people artlessly relate the dealings of God with their souls. After service in the evening, one of the preachers accompanied us to Goshen, where he gave me a proof of his strength in grace, by playing a merry tune on the fiddle. 'When I was a babe,' said he, 'I could not do this, but now I am strong.' My soul recoiled from this doctrine, which was soon after proved to be from beneath; the poor man fell, and died in

sin. While here, I reprov'd a professor for conformity to the world in dress; he retorted on me, that I wore a gold brooch in my breast; I at once removed it, never to be worn again, and press'd him to do likewise; but he refused to comply, and from that hour, I have reason to believe, he made no advances in the divine life. On the last day of the month, I visited Athlone, a place where I spent and misspent much precious time. I had a large congregation of both rich and poor; and amongst professors found some faithful, and others fickle."

"July 1st.—Reached home from Athlone this day, a distance of forty-two miles, and met my dear wife and child in great joy. I found that a gracious providence had taken care for me in my absence, and that all my secular affairs had gone on prosperously. Nor was it less gratifying to me to learn that all my little flocks, around the country, were going on blessedly in the ways of God. 3rd.—I visited Dairy-hill, where, after preaching to a large congregation, I met the class, and found them growing in grace. Whilst away, one of the members had been taken home to glory."

"4th.—I went to visit Mrs. Smith of the Bethesda, Dublin, who had come to spend some time in Durrow, for the sake of retirement, and that she might more uninterruptedly devote herself to religious exercises. She is a woman of a sweet, gentle, humble spirit; but errs in looking more to the instrument than to the cause. I trust the Lord will bring her to cast herself more unreservedly upon himself for all she wants."

"7th.—Lord's-day morning: preached in Durrow with much liberty, and afterwards met the society: all was peace and love. I had made it a subject of prayer, that if my late tour met the

divine approval, my societies, during my absence, might be kept near the fountain of life; and all glory to him to whose care I committed them, they have not only been kept by him, but he has made his mercy to abound toward them beyond my expectation. In the evening I had a large congregation at my own house, and the Lord made it a time of great blessing both to myself and the people."

" 10th. — Dined with Mrs. Smith, who accompanied me to Ballinakill, where, at seven o'clock in the evening, I preached to a large congregation in the market-house. An officer of the army stationed there, a truly pious man, had the place very comfortably fitted up, and my gracious Master filled it with his presence."

There have been particular periods, when the church of Christ required an unusual agency and an extraordinary mode of proceeding. A long continuance of worldly prosperity and external peace, has generally proved unfavourable to the spirituality of religion. The practice of out-door preaching by some of the Protestant clergy, even in popish times, was greatly acknowledged of the Lord. It is well known that the champions of the Reformation, who afterwards perished in the flames, frequently delivered homilies on christian doctrine at St. Paul's cross, London, and made such exposures of the errors of Romanism, that vast numbers renounced their superstitions and embraced the true faith. When Messrs. Wesley and Whitefield turned their attention to such places as Moorfields and Kennington Common, multitudes of perishing sinners heard the word of life, and the hand of the Lord was with them; and, without the usual forms of worship required by the ecclesiastical establishment of the country, the

approval of the great Head of the Church was manifested. The question with these zealous and devoted men was, how they could save the greatest number of souls. To them it mattered little, whether they preached in the field, the street, or under the roof of a place of worship, so that sinners might be brought within the hearing of the gospel, and converted to God. Though having no claim to what is called oratory, Mr. Averell was in many respects well fitted for such a service. His love for souls, fortitude of mind, and robust constitution qualified him for this important work; and hence we find him, at the commencement of his ministry, frequently engaged in it. Having himself worn the harness of this spiritual warfare, when, by the providence of God, he in after-life came to have the chief direction of Primitive Wesleyan Methodism in Ireland, he was a strenuous advocate for this species of missionary effort.

“July 14th.—This morning I preached in Durrow, and met the class; and in the evening preached at Abbeyleix, in the open air. The weather being fine, the congregation was very large, and the Lord greatly acknowledged my feeble instrumentality: it was a time of breaking down, and of building up.”

“16th.—Preached in a neighbouring town. The day was severe, yet Mrs. Smith, though in delicate health, came eight miles to preaching, and shared in the persecution that still rages in this place. But while she suffered nothing, either from the violence of the people or the severity of the weather, the Lord gave her a blessed baptism of his holy Spirit. God is, indeed, peculiarly gracious to our little assembly in this town, who, in the face of persecution, are not deterred from coming together to worship him. 17th.—I set out with my

family for Dunmore, near Waterford, for the benefit of sea-bathing, which had been ordered my dear wife and child, as they are in delicate health."

"30th.—Time passes very heavily in this place. I have had no opportunity of preaching since I came; all is dissipation, amusement, and folly on every hand. I spend most of my time in reading and meditation. On last sabbath evening, my thoughts were occupied with the subject of christian holiness. I had read much on it; but my present reflections on the universal depravity of human nature, and the corruptions I felt in my own heart, led me to question the possibility of being delivered from sin while I live in the body. My mind was full of the subject when going to bed; and after I fell asleep, I had the following dream:—I thought I was on a hill near me, that overhangs the sea, and that Divine Wisdom, in female form, stood before me. She had set a number of persons to work on the hill, whose business it was to root up all the large stones that were partly buried in the ground, and partly above its surface, and to prepare the soil for wheat. They worked, using only their hands, till all the stones were quite loose, and ready to be removed; when, to my great surprise, they left off work. Some were impatient, because so much time and labour were required; and others despaired of succeeding, though I saw there could be then little difficulty in removing the stones. Divine Wisdom, turning towards me, said, 'You now know how to clear and till this field; if you will undertake the labour, the field shall be yours.' I gladly accepted the gift, and at once set about the work of removing the stones, which, by supernatural aid that I thought was afforded me, I was in a short time enabled to do, and to tumble them over the precipice into the sea. When I awoke, I

felt thankful for this dream, which I looked upon as a solution of my doubts respecting holiness. The stony hill was a fit emblem of the human heart, which Divine Wisdom taught me, if I patiently continued in well-doing, the Spirit of the Lord would soon turn into a fruitful field."

"Sep. 18th.—With shame and confusion of face, after long silence, I again record the feelings of my mind. Since I last wrote in my journal, I grievously offended against my most merciful God. I now see, as I never did before, that the christian can yield in nothing to the world, no matter how trivial, without incurring the awful risk of making shipwreck of faith and of a good conscience. While at Dunmore, I was led, from a wish to conciliate my dear wife and daughter as much as I could, and that I might not be accounted too austere, to join with them in their worldly associations. With this view, I unwillingly submitted to hold intercourse with the gentry of the place, paying and receiving visits of form. This led to my attending their evening parties, in which I secretly lamented that I had not an opportunity of speaking one useful word; but I now see I was shorn of my strength, that I shunned the cross, that I went with the stream, and was not bold to maintain the cause of my Master. Cards and folly occupied the entire of these evenings; and though I did not join them in their play, I was a partaker in their sin, inasmuch as I did not openly reprove them. My only solace, amidst these scenes of vice and folly, was that I would soon get away from this unhallowed place. I had not yet, however, reached the utmost length to which I was led to give way. One sinful compliance leads to another. To return the civility of these uncommonly civil people, a great number, without my knowledge, were invited to an evening

party at my place, and my name, of course, stood first on the cards of invitation. My conscience, though in great measure lulled to sleep by my past unfaithfulness, revolted against the snare which I now saw was laid for me; but I had already suffered myself to be too deeply entangled, to retrace my steps. The Lord mercifully interposed to rescue me, by an invitation from a pious lady to spend the day, on which the party was to be, with her at Duncannon fort. I would have gladly availed myself of the invitation, but carnal reasoning overcame me. It would be impolite, unfriendly, and not only disrespectful to the persons invited, but to my own family, if I did not appear on the occasion. And what weighed still more with me, I feared my withdrawal would destroy the good effects, which I hoped would result from my former conciliating compliances. Having thus reasoned myself out of reason, I made up my mind that I could not avoid meeting the party. The evening came; the company arrived; the gentlemen were, of course, my charge. How were they to be entertained? Why—they were to entertain each other by playing cards, and talking nonsense; they knew nothing—they desired nothing better. But what must I do in my own house? Why—I must strive to amuse them in their own way, or I would be accounted a savage, incur their ridicule, and endanger my domestic happiness. Playing cards had been one of my besetting sins; I had of late been present where they were played, and on this evening I played cards! O how unstable is man! How deceitful is the heart—how desperately wicked! I spent nearly two months at Dunmore—what a change took place in me in the course of that short time! I went to it rejoicing in the favour of God; I left it a guilty sinner, under the divine displea-

sure. During my stay there after my fall, being amongst my companions in sin, I did not feel much on account of what I had done; but on my return home, when I got into the light shining among the children of God, oh, how my soul was tortured! I had no rest, night or day, but in confessing my fall, my guilt, and my misery, in my little flocks around the country. With the loss of my peace of mind, I also lost my ministerial gifts; I attempted to preach, but I could not combine the plainest thoughts, and even my utterance failed me. As another result of my unfaithfulness, my dear people suffered in my absence; the wolf had been amongst them, and created much alienation in that affection which they had so strongly entertained for each other. Nor was the end which I contemplated, in my temporising at Dunmore, in anywise answered. I did not gain a single point towards conciliating the person for whom I sacrificed my happiness, my usefulness and my ministerial character. Oh! if I had boldly stood for my Master, confessed Christ, gloried in the cross, and borne an honest testimony to the truth, instead of burying my talent for nearly two months, how different would have been the result! The Lord might have honoured me in making me useful: I would, at least, have kept the heavenly fire burning in my own soul. O thou blessed Redeemer, have mercy upon me, and upon my dear people. Let us regain our interest in thy precious blood. Raise me from my fall; and, in the greatness of thy compassion, restore me again to thy favour."

"Sep. 20th.—Oh how good is God! He has in infinite mercy once more deigned to lift the light of his countenance upon me, vile and unworthy as I am. All glory and praise be ascribed to him for ever! He has granted me renewed power and

liberty in preaching, and again given me the hearts of my dear people. Oh! that I may never more dishonour him."

"27th.—I had a letter from my dear brother in Christ, the Rev. Mr. K——y, proposing a time and place at which to meet, that we might make a solemn dedication of ourselves and our services to the Lord, and confirm it by taking the sacrament together. I considered the proposal to be of God, and gladly agreed to meet him. 28th.—According to appointment, I met my good brother about midway between his place and mine. After putting up our horses at a cabin, we went to a Danes'-fort in the neighbourhood, a very retired place; where, concealed from every eye but that of him who seeth all things, we prostrated ourselves before God, confessing our sins and unfaithfulness, and imploring his mercy. A considerable time was then spent in freely relating the dealings of God with us, and in prayer at intervals. We next proceeded to dedicate ourselves, our souls and bodies, our time and talents, to God; of his acceptance of which he condescendingly gave us ample evidence. His glorious presence overshadowed us, a deeply solemn awe rested upon us, and our souls were filled with unutterable peace and joy. We then pledged ourselves to God and to each other, that we would henceforth follow the openings of his providence, as far as we could discover them; and devote all our energies to the promotion of his glory, all the days of our lives. After these solemn exercises, which continued for three hours, and which were followed by our partaking of the Lord's supper, we commended each other to God in prayer, and then separated to our different spheres of labour. This was a day never to be forgotten. Oh!

that I may be faithful to these awful engagements. O Lord, be thou my helper."

"30th.—Having failed in my efforts to please a dear relative, I took it as a call to go to my Master's work. At twelve o'clock, noon, I preached near Roscrea to a large congregation, where was much of the power and presence of God. I felt my highest happiness in lying at the feet of my Redeemer, and bathing them with my tears. At seven in the evening, I preached in Roscrea to a great multitude, and God wonderfully condescended to acknowledge my feeble labours."

"Oct. 1st.—Went to Cloughjordan to visit my beloved brother, Christopher Tidd, Esq., a man of deep communion with God, and whose soul is constantly feasting on the bread of life. I believe God sent me to him, to be strengthened and comforted. My soul glowed within me, while he spoke of the wondrous works of God. I spent two days with him, and preached four times, I trust not without good effect."

"3rd.—Returned homeward, and preached in Mountrath to a large assembly, many of whom are athirst for the water of life, and not a few have partaken of it. 4th.—Preached this day in Portarlinton, where are some precious souls. In this town is a very heterogeneous union between fashion and religion; but the former is mistress, and uses the services of the latter merely for decency's sake: religion itself is out of the question."

"5th.—This morning, in Durrow, we had a large congregation, and the Lord watered our souls, both at preaching and in our class-meeting. In the evening, at my own house, God made his own simple truth a blessing to many souls."

"6th. — Again visited Cloughjordan, whence, next day, brother Tidd and I set out for Eyre-

court, where I preached in the evening to a large congregation in the market-house. The following day I preached in Laurencetown, and God greatly acknowledged his word. Here brother Tidd and I parted; he went to Fairfield, near Aughrim, and I visited Kilchriest, where I preached in the evening, and again next morning. In this place are two poor women, the most holy persons, and most deeply experienced in divine things, I have any where met."

"10th.—Visited Fairfield, the residence of Mr. Wade, where I again met brother Tidd. In this family I witnessed such an exemplification of the power and love of God as I had never before seen, nor, indeed, had any conception of. Religion holds the first place with them, and everything else is made subservient to it. All I saw, and all I heard here, led me to the one conclusion—there is nothing like religion. 11th.—This was the day of the quarterly-meeting at Aughrim, at which I preached; there were three preachers in attendance, but the Saviour himself presided. It was indeed a day of pentecostal blessing: God filled the house with his glory. In the evening brother Stephenson preached, and brother Tidd exhorted, when the Lord again manifested his glorious presence, and made it, truly, a memorable occasion. 12th.—Lord's-day: Brother Mitchell preached in the morning a most powerful sermon; soon after which the service in the church commenced. At the sacrament were more communicants, full of the life of God, than I had ever before seen, at one time, on such an occasion. I preached in the evening, when the gracious Lord once more vouchsafed his presence, and made it a time of blessing. Mrs. Wade, afterwards, had all the society, poor and rich, to tea; and never, perhaps, was any assembly of modern

times more like a meeting of primitive christians. All appeared on an equality, while each one seemed to be the least. The time was spent in alternate conversation and singing the praises of God. I never before witnessed any thing so heavenly. When we came to conclude with prayer, the power of God so rested upon us, that prayer was prolonged till all our prayers were swallowed up in praise."

"14th.—Brother Tidd and I, accompanied by brother and sister Wade, who joined us in Athlone, proceeded to Bracca Castle, the residence of the Handy family; here we spent three days, brother Tidd and I preaching alternately, morning and evening, during our stay. This numerous family, remarkable for kindness and hospitality, have been long seeking salvation; but great wealth, with its numerous temptations, has hitherto stood in the way of their enjoying it. Our sermons, and all our conversation were directed to one point,—to bring them all to the foot of the cross; and, blessed be God, not without effect. Every one of the family, and several of the servants, received the truth, and felt its divine power; and we had the happiness of seeing them low indeed at the Saviour's feet, bathing them with their tears. The morning we left, we had a most moving and affectionate parting. May the Lord confirm this sweet family in his own truth."

"18th.—Returned home, and found a letter from my dear brother, the Rev. Mr. K——y, requesting me to meet him at the place where we had before experienced so great a blessing. We met accordingly, and, after a happy conference, made a renewed dedication of ourselves to God, and afterwards partook of the holy sacrament. The more special object of our meeting, however, was the

peculiar circumstances in which he was now placed. His father considered it degrading to him, to employ himself in preaching around the country as he was doing, and he must either desist from it, or leave home. He is therefore determined to go to England, and wishes me to take charge of his little flocks; to this I readily consented, and we parted in peace."

From this period until nearly the close of the year, Mr. Averell's labours were chiefly confined to his own congregations, and those of the Rev. Mr. K——y, together with some new places that occasionally opened to him. Although he was assisted by the Methodist preachers, still his field of usefulness had become so extended, that he had generally to preach two and often three sermons in a day, besides meeting classes, and attending to other ministerial duties. Amongst the new openings were Killinure, Cuffsborough, Grogan-hill, Oldtown, Rathmakelly, &c., in most of which he formed large and prosperous classes.

"Dec. 27th.—Brother Tidd having come to see me, we went together to the quarterly-meeting at Abbeyleix. The attendance was so numerous, that the preaching-house could not contain the people, and we were obliged to preach in an adjoining field. Brother M'Cornock and I preached on the occasion, and though the day was cold and inclined to rain, the people heard with as much attention, and seemed to feel as much of the power of God, as if they had been comfortably seated within doors. When our out-door service was over, we adjourned to the preaching-house, to hold our love-feast. About two hundred persons gave an account of the work of God in their souls, which occupied about four hours, and every word was accompanied with divine unction. God was

truly in the midst of us: there was a very general pentecostal outpouring of the Spirit of the Lord, and I could not help exclaiming—‘Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!’ We met again at seven in the evening, to renew our covenant with the Lord, and had a large attendance. I exhorted, as did also brother Tidd. I never felt words come with so much power to my soul, as did his observations on purity of heart, and I believe the feeling was universal. While brother M’Cornock read the directions for the renewal of the covenant, a heavenly awe rested upon the assembly; and when we prostrated ourselves before the Lord, to enter into this solemn engagement, our covenant God ratified it by his presence and blessing. We concluded with a prayer-meeting which terminated at eleven, when we parted in much love, and by one o’clock I got home in safety.”

“28th.—Preached at Killinure, thirteen miles from home, at one o’clock, to a large and deeply attentive congregation, who seemed athirst for the salvation of God, and he accompanied his word with power to many of their hearts. This is a new place, in which I lately formed a class; the members of which seem determined to be on the Lord’s side. In the evening, at seven, I preached in Roscrea to a numerous congregation, but not with much unction. God sometimes mercifully gives me to feel my own weakness, and that without him I can do nothing. Sabbath morning: we had a happy time with the society, which was met by brother Tidd, who spoke with great power. At a friend’s house, where we breakfasted, while at family prayer, two females, who were on a visit, were enabled to believe to the saving of their souls. Thence we proceeded to Birr, where I preached at

seven in the evening, to an overflowing congregation, who seemed to feel the power of the word."

"30th. — We went to Laurencetown in the county of Galway, chiefly to see sister Cannon, one of the most sensible women I ever conversed with, who is excluded from all christian intercourse, having no one in this place with whom she can have any converse about the things of God. We got a few people collected together, and spent some time in exhorting them to turn from their sins, and to seek the Lord while he may be found. 31st.—Brother Tidd and I once more visited the happy family at Fairfield, where, having blessedly closed the old year, we spent a few days of the new in great comfort."

"January 1st, 1794.—I entered on the new year, with a profitable retrospect of the mercies of that which is for ever past, and with adoring gratitude to my most merciful God for all his goodness. O my God, if it be thy gracious will to spare me this year, give me grace, that I may more than ever dedicate myself to thy blessed service. I preached in Aughrim preaching-house this morning, and God condescended to acknowledge my feeble instrumentality, by making his word spirit and life to the people. At noon I preached again, and held a love-feast, at which God was very present. The people spoke with great freedom and power of the work of divine grace in their hearts. Few places exceed this for solid piety. Brother Dowling, a gracious young man, one of the preachers of the circuit, preached at six in the evening. The next morning before day, the whole family, fourteen in number, were up at a prayer-meeting, and brother Tidd afterwards met them all in class. In the evening I preached at Kilmalaw, about three miles off. The following morning we had another

early meeting, at which the only member of the family not happy in God found peace. Same evening I again preached in Aughrim, and brother Tidd held a public band-meeting, at which God gave us and this happy people a parting blessing. May they all be saved unto life eternal."

"4th.—We left this amiable family, and proceeded to Birr, where we spent the next day, Sunday, in endeavouring to arouse the people of this place from their Laodicean state. I preached in the morning, and brother Tidd met the classes; and at five in the evening I preached again, after which we held a love-feast, I trust with good effect. We had some life and power, which I take to be the beginning of a happier state of things in this town. The following day, having parted brother Tidd, brother M'Cornock and I visited Killinure, where he preached twice, and I exhorted. In this place are some precious souls, happy in the love of God; they all love his messengers, though many of them do not yet know him who sends them. On my way home, the next day, I preached for the first time in Borris-in-Ossory, where I had great liberty in bearing a testimony for my Master, and some happy indications that the Lord will raise up for himself a cause and a people in this place."

For some succeeding months, Mr. Averell's journal furnishes a continuous account of his unremitting labours in the work of the Lord. As it is, however, too circumstantial for regular insertion, and possesses such an equality of interest as forbids selection, we must content ourselves with a cursory view of the events of this period. Of his untiring exertions, the people around Tentower, who were the first fruits of his ministry, and who were especially dear to him, had an ample share; and the

Lord gave him the desire of his heart, in seeing them in growing prosperity, both with regard to numbers and piety. But his attention was not confined to them; for, as he laboured in conjunction with the Methodist preachers, he was enabled to bring his ministry to bear on a wider extent of country. Accordingly we find him, at this time, carrying the light of the gospel to most of the towns and villages in the King's and Queen's counties, as well as to some of those in the counties of Kildare, Carlow, Kilkenny, and Tipperary; and the Lord, in an extraordinary manner, opening his way, and giving effect to his ministry. But he finds occasion to remark, "I met with the least success among some professors who have long borne a name and a place in the church of Christ. These are too wise to be zealous, and can reason much better than feel respecting the things of God. They have so long endeavoured to reconcile religion to standing well with the world, that their religion seems carnalized; and while they account it to be genuine, there is much in the life to lead to the apprehension that it is spurious. They boast of having borne the burden and heat of the day, because they suffered somewhat on account of religion; and now think it degrading to receive advice, or take example from those who have more recently embraced the truth. They seem to suppose, that the wisdom that cometh from above is like that of man, the acquisition of which requires much time and study; whereas, heavenly wisdom is like him from whom it proceeds, with whom one day is as a thousand years, and is the present reward of the heart's being entirely given up to God."

He relates two incidents that occurred during the period under notice, and which it is presumed,

will not be considered unworthy a place here. The first, which is in elucidation of those words of our Lord—"How hardly shall they that have riches enter into the kingdom of God!" is as follows:—"Lord ——— having observed a great change in many of his tenantry, in his own immediate neighbourhood, and learning that it was produced by the preaching of the gospel amongst them, was desirous to hear for himself. He requested his steward to invite me to preach, and appointed an hour at which it would be convenient for him to hear me. The arrangement was made, and I attended accordingly; but his lady coming to understand his intention, got so alarmed at the thought of his so degrading himself, or perhaps fearing that he too might be caught in the gospel net, used her ingenuity to have him otherwise employed at the time of preaching, in which she succeeded. We had, however, a large congregation, amongst whom were many of the gentry, and two clergymen, all of whom seemed to take a deep interest in the truths which the Lord enabled me, with great liberty and power, to declare upon the occasion. Her ladyship dying soon after, Lord ——— often attended preaching, and not without good effect, as was proved by his subsequent conduct. But, in public opinion, his lordship's leaning towards Methodism was contrary to aristocratical etiquette, and he had to conform to law. This is one of numberless cases which go to prove, that the law of public opinion is as arbitrary over the conduct of the great of this world, as is that of the most absolute monarch over his serfs. What happy liberty do the humbler classes in society enjoy, who are delivered from the tyranny of this law!"

The other incident occurred in the vicinity of one of his preaching-places, near Roscrea. "I was,"

he tells us, “invited to see a lady who had, for a considerable time, been greatly afflicted, and respecting my visit to whom I shall mention some particulars. She was of a highly respectable family, and married to the son of a clergyman, who was in very affluent circumstances, and of most amiable disposition as a man of the world. I had never seen her; but as I preached contiguous to her residence, a poor woman who was in the habit of hearing me preach, and who had access to the lady, frequently related to her those parts of my sermons which she recollected. These fragments of my discourses excited in her a strong desire to hear me preach; but to this her good-natured husband would not consent, ‘from the apprehension,’ as he said, ‘that my very strong expressions would alarm her, and make her unhappy.’ Failing in this, she remonstrated with him on the careless and irreligious life they were living, having not even the form of godliness in their family, and pressed upon him, especially as he was the son of a clergyman, that they ought to have family prayer. He replied that he had never read prayers, but if she would undertake to do so, he would gladly bring the family together. Rather than not have prayer, she consented to read a form; but on the first occasion of her doing so, whether from being too much excited, or some other cause, she was seized with paralysis, and was for several days with scarcely any symptom of life. A few hours after she became thus affected, I arrived in the neighbourhood to preach, and met the poor woman before alluded to, from whom I received the foregoing particulars, and who earnestly requested that I would pray for her. I required no stimulus to this; my whole soul was at once drawn out to God in her behalf; and while praying in the congregation, that God

might spare her life, until he would give her an assurance of her salvation, about which she had become concerned, some of us had faith to believe that God heard us, though the family had lost all hope of her recovery. On my return to the neighbourhood, after three months, I found she was so far restored as to be able to take the air in an easy carriage, but had lost the power of one side, and the entire use of both feet. Through her importunity, I was asked to visit her; her tender husband, in the interim, coming to make terms with me, which were—that I might see her, for a short time before dinner, with company that he had invited to keep up her spirits, and that I should speak only a few soft words that would not alarm her; and that after dinner, I might again see her for a little time in the drawing-room and pray with her. I did not of course approve of these terms, limiting me as they did in time, and obliging me to meet her in company, which I feared would make her reserved; but they must be agreed to, or I could not see her, and hence I complied. I was punctual to the appointed hour. When I arrived, the hall-door was open; I entered, but met no person. I saw a door half open, and looked in, expecting to see a servant; but instead of one, there sat the lady herself, in an easy chair. I regarded it as providentially opportune that I found her alone. With joy in her countenance, she held out the hand of which she had the use, and gave me a cordial welcome; and then thanked God for the long wished-for opportunity of conversing with me about the concerns of her soul. She without reserve opened her mind to me; I saw that God had been teaching her, and that she only wanted to be directed to the Saviour. While showing her the way of

salvation, her husband with the persons invited to dinner came in, but not until the very moment we desired. They came in time for prayer; for immediately on their entering the room, she requested me to pray. My heart was filled with the spirit of prayer, and so was hers; we both gave vent to our feelings; God was indeed present to hear and to bless, and soon turned our prayers into praises; he spoke peace to her soul, and gave me a large baptism of his Spirit. Dinner being announced, the lady expressed a desire to sit at the dinner table, at which she had not appeared from the time she had taken ill; and her indulgent husband, who could refuse her nothing, proposed carrying her to the parlour, for up to this time she had not attempted to walk. 'No,' said she, 'I will show you what God can do for me,' and requesting her husband to give her his hand, she stood up and walked across the hall to the dining-room, to the surprise of all that saw her. After dinner we again had prayer, at which we had another gracious visit from on high, and I took my departure rejoicing in God. Sometime after this she went to Bath, whence she returned much improved in health, but not quite restored. I had frequent opportunities of visiting her, and always found her rejoicing in the assurance of her acceptance with God. Our last interview was indeed a happy one, but it was solemn and affecting; for though she was apparently in tolerable health, she seemed to think it would be our final meeting in this world; and so it was, for soon after, she had another attack of paralysis, and suddenly died. But with her it was dying, to live for ever."

CHAPTER V.

Remarks on the observance of his birth-day — Methodism denounced by a clergyman — Mr. Averell's defence of the system—Meets Dr. Coke—Visits the Palatines—Remarkable conversions—Attacked by a mob—Opens a new preaching-house at Roscrea—A priest and his congregation hear Mr. Averell preach—Providential escape from assassins—Visits Mrs. Kirkman at Roscrea—Priestly imposition—Alarming aspect of the times.

HUMAN life is of such short duration, that whatever tends to keep in memory its commencement, and the different stages of its progress, cannot fail to exercise a salutary effect upon the whole course of man's conduct. The chilling philosophy which marks with the brand of absurdity those customs founded in nature, destroys some of the finest feelings of the heart. Disregarding the cold dictum of stoicism, the wisest and best of men have observed times and seasons, in commemoration of those events which are looked upon as of the greatest national or individual importance. To mark the increasing number of our years—to observe that every revolution of the seasons is another step in our progress towards eternity, is a duty which reason points out, and christianity sanctions. In the thanksgiving service of the church, we bless God for our creation and preservation, as well as for our redemption. These appear to have been the views entertained by Mr. Averell on this subject. Hence we find that he regarded each anni-

versary of his birth as a period of unusual solemnity. Having received all his powers and faculties from God, to him he annually consecrated them anew, prayed to be made more useful in the world and in the church, and that he might be fitted to dwell with God in glory everlasting.

“May 7th.—This day I have closed my fortieth year. All glory to the author and giver of my innumerable mercies. How deeply should I lie in the dust before him, in the retrospection of my great unfaithfulness, and his wondrous goodness so long continued, and still extended to me. O God, thou seest and knowest that it is my one desire to be wholly thine, and in all things to do thy blessed will. Do thou enlarge my faith, that it may be my meat and my drink to glorify thee. May I see thee in all thy providences, and cheerfully submit to all thy dispensations towards me. O my God, bless all the world; bless thy universal church, and all thy ministers; particularly bless that part of the church to which thou hast sent, or mayest send me to declare thy counsel; and bless all who co-operate with me in this great work. May we ever consider ourselves the weakest of thy instruments, and give thee the undivided glory of all the good that is done. O Lord, glorify thyself in bringing into thy fold, my dear wife and daughter, my father and mother, my brothers and sisters, and all those for whom I humbly plead with thee. Hear these my supplications, O God, for the sake of thy well-beloved Son, my blessed Lord and Saviour, Jesus Christ. Amen.”

“June 5th.—In visiting Athy, I met brother K——y, who opened our service by singing and prayer, after which I preached to a large and serious congregation, on whom I trust the word had some good effect. At class-meeting the Lord

very graciously visited us. It was arranged by brother K——y and me, that the Methodist preachers should take this county into the Athlone circuit, which will, of course, render a third preacher necessary. I feel thankful to God for this arrangement.”

“ 8th.—The anniversary of the outpouring of the divine Spirit on the first followers of our Lord, and a day memorable to me. It was on this day, two years ago, that he vouchsafed to me an unequivocal confirmation of my call to his work, by a blessed manifestation of the power of the same Spirit under my ministry. Having a few days ago received a copy of a notice sent abroad by a neighbouring clergyman, that he would, in a series of sermons, institute an inquiry into the doctrines of Methodism, the first of which was to be on this day, I thought it my duty to go to hear him. His text was the answer of the devil to the vagabond sons of Sceva—exorcists, ‘Jesus I know, and Paul I know; but who are ye?’ I was able to bear with patience, the gross abuse with which he loaded the characters of Messrs. Wesley and Whitefield, and their followers, and his shameful misrepresentations of their doctrines; but my soul was moved within me, when he came not only to deny but to deride the doctrine of the influence of the Spirit of God in the heart of man. He admitted that in the beginning of the christian dispensation, the power of the divine Spirit, in working miracles, was necessary in order to its establishment in the world; but now that it was established, it was absurd and presumptuous in any to pretend to divine influence; and that attendance upon the ordinances of the church was all that was necessary to constitute a christian. From these premises, he treated with sarcasm ‘the knowledge of salvation

by the remission of sins,' and ridiculed all who made any pretensions to it. But, notwithstanding he had over and over denounced us as heretics, schismatics, fanatics, and such like, as he sat in the clerical seat, about sixty of us remained to receive the sacrament at his hands; nor did his abuse of us prevent our obtaining a blessing; the ordinance was the Lord's, and looking from man to him, we felt the Saviour's presence in partaking of the memorials of his dying love. I proclaimed, in the church porch, as the people were going out, that I would preach at a certain hour, and had most of the congregation to hear me. I took a text out of the chapter from which the clergyman had taken his, and contrasted the doctrines of his sermon with those he read from the desk and at the communion table, and especially with those of the collect, epistle, and gospel for the day, showing their inconsistency. I then asked, when were we to believe him? whether when he read from the desk and chancel, or when he read from the pulpit? I answered, when he read from the former, for he was then supported by scripture, and the compilers of our liturgy; but as to what he had this day read from the latter, it savoured of him who supplied him with his text." We learn from a subsequent entry in the journal, that the clergyman did not proceed with his series of sermons. He applied to the clergyman of an adjoining parish, who afterwards became bishop of Kilmore, to assist him in preaching down Methodism, to which that clergyman replied, "that it would not, in all likelihood, redound much to the honour of either of them to attempt the thing; and that even were they successful, it would do them no credit." "I have done little," he continued, "to better the condition of my parishioners, nor, I fear, have you much more

to boast of, and it would be too bad in us to endeavour to prevent those who are doing good. For my part, I will give them no obstruction: when I came to this parish I had but five or six communicants, but now, through the instrumentality of Methodism, I have commonly from sixty to over one hundred." This admonition, together with the dissatisfaction manifested by his own congregation, led him to relinquish his design.

"10th.—This day was most miserably spent, in entertaining some miserable people of the world at dinner. They were, it is true, such as are accounted great, and rich, and honourable; but alas! they are wretched, and poor, and blind, and naked. O how my soul pities them. How senseless are they! how worthless! and yet how full of themselves. They think they have all the happiness in the world; others too think them happy; but they have no happiness—none now; and oh! thou great and dreadful God, what will they have in the day of thy coming! With what vexation of soul do I submit to spend a day as I have spent this one. I submit like Naaman, in going to the house of Rimmon."

"12th.—I set out with my dear wife and daughter for Dunmore. My visit to this unhallowed place, awakened in my mind painful recollections of my great unfaithfulness on the former occasion of my being there; but, all glory to my ever-merciful God, it was also a time of rejoicing, in recalling to my mind his wondrous condescension, in again admitting me to his favour. I would have gladly remained at Dunmore for some time, that, in the strength of my divine Master, I might have made an attack on this stronghold of Satan; but I stopped only one night, my engagements elsewhere having the first and strongest claims

on me." On his return, he preached in Waterford, Kilkenny, and some other places.

" 25th.—Attended the quarterly-meeting in Durrow, one of the most heavenly I ever was at. There was a large assemblage of people, about two hundred of whom bore sweet testimony to the saving power of the grace of God. After returning home, we commenced a watch-night about ten o'clock, at my own house; the time was spent in alternate exhortation, singing, and prayer, till the sun arose, when we concluded one of the most blessed seasons of refreshing I ever witnessed, by a sermon and general prayer-meeting."

" 27th.—This day went to Bracca Castle, where I met Dr. Coke and some of the preachers. The doctor preached next day; and on the following day, the sabbath, I preached in the morning at Kilbeggan to a numerous congregation, after which I went to Tyrrellspass, where the doctor preached, with great power, to a large congregation in the church. On the 30th returned to Bracca Castle, where, after I preached, brother Stephenson and I held a love-feast, at which the Lord vouchsafed much of his presence, and made it a time of great blessing."

" July 1st.—Set out on a tour to the north, in which I spent the whole of the month. This day I went to Longford and thence to Annadale—the residence of the Slack family, where I spent four days and preached seven times. Religion has found a resting place in this sweet family; sister Slack, especially, is a most devoted, and at the same time a very cheerful christian. During my stay here, we were in almost uninterrupted waiting upon God, in which we had blessed fellowship with each other, and communion with the triune Deity. Leaving this, I visited Swanlinbar, Flo-

rence-court, Enniskillen, and Fintona, and reached the place of my nativity on the 10th, when I found my dear parents in good health, and I trust fearing the Lord. I once more preached in my father's barn—the Bethel of my youthful days. During my stay here I preached in Ballinderry church, Ballyronan, and Brook-end; and my soul greatly rejoiced in witnessing the prosperous state of religion throughout this country. On the 15th I took leave of my parents; and after visiting Armagh and Monaghan, where I had large congregations, and saw much of the life and power of God, I reached Clones; here I stopped two days, and preached three times. The people of this town are not enough crucified to the world. May the Lord teach them a deeper lesson. They have this year a faithful guide in brother Barber. Left this favoured place on the 24th, and after visiting Oldcastle, Mullingar, and Tyrrellspass, arrived on the 27th, at Bracca Castle, where I found the work of the Lord greatly prospering. How delightful to see a large family, in the unity of the Spirit, serving him whom their souls love! The next day I preached to a multitude of people, in the open air, at Kilbeggan; thence to Clara; and on the following day, preached in Tullamore, where, and in the neighbourhood, is a great work of God. On the 31st, I preached in Mountrath, and afterwards reached home, happy in the reflection that God had been with me in all my journeyings."

The month of August was employed by Mr. Averell in what may be termed his home field of labour. Every day was untiringly devoted to the work of his Master, and he had the happiness of witnessing Zion's increasing prosperity. New places for preaching the gospel were constantly

opening to him; several additional classes were formed; and the people generally, under his care, were growing in grace, and in the knowledge of their Lord and Saviour, Jesus Christ.

“Sept. 1st.—Visited Mountrath for the purpose of settling some differences that had taken place amongst the people there. Satan had lighted up a fire, out of some trivial occurrences, that seemed for a time to be inextinguishable; but the Lord counteracted his destructive designs. Under the word preached, and in the prayer-meeting which followed, the contending parties were not only broken down and made easily reconcilable, but such was the gracious influence felt on the occasion, that twenty-one new members joined the society. To God be the glory!”

“8th.—Hearing that a great work of God had commenced amongst the Palatines, at Newpark colliery, in the county of Tipperary, and that between fifty and sixty of them had joined in class, I went to see them; and never before did I behold a more manifest display of the divine power amongst a people. Under the word the whole assembly was melted down before the Lord; some rejoicing in his love, but the greater part labouring under deep conviction for their sins. It would be impossible to describe our class-meeting: it could be well called a class-meeting; it was a time of rejoicing with those who rejoiced, and of weeping with those who wept. Amongst those who rejoiced was a Romanist, who, in a most affecting manner, gave glory to the Saviour, who had redeemed him from the ignorance, superstition, and sin in which he had been imprisoned for forty years. The mourners were prostrate on the floor, crying aloud for mercy; one of whom—a female, was frightfully convulsed, and could utter nothing

but shrieks. When praying for those who were under conviction, and for this woman especially, she seemed as if possessed by an evil spirit. Her convulsive throes became more awful—her screams horrifying, and she arose off the floor, as if by supernatural power. Such was her state, that she had to be held by several persons while God was entreated on her behalf. Prayer was continued until the Lord set her soul at liberty; then, how changed was the scene! There were no extravagant expressions of joy; she was quite composed; overwhelmed with wonder at the divine goodness and mercy. Several others, at this extraordinary meeting, found redemption in the blood of Christ, the forgiveness of their sins. O thou mighty Saviour, take to thee thy great power, and subdue the whole world to thy sway."

"28th.—I preached in Durrow in the morning, and had a precious time at our class-meeting. At two o'clock, seeing the sabbath so openly desecrated, I stood up in the street to preach against the profanation of the Lord's-day. I had not long commenced, when a large mob from the chapel, with the priest in the midst of them, assailed us with insulting language, and with horrid yells threatened our lives. They then threw up a football, and began to kick it to and fro, but it was seized by one of our friends and destroyed. This provoked them to throw stones at us, which struck several of the congregation; but the Lord screened me, and enabled me, in love, to continue offering them mercy through my adorable Saviour, until at length they withdrew, and left us to conclude in peace. In the evening I preached at my own house, with much comfort to myself, and I trust with profit to a numerous congregation."

"29th.—Accompanied brother M'Cornock to

Monasterevan, where, after preaching, we formed a class of about twenty, of whom I have good hope, and on whom I pray my gracious Lord to pour the fulness of his blessing. The next day we went to Athy, where I had been labouring for some time, in conjunction with the Rev. Mr. K——y. There was the prospect of much good in this town, but it has become shrouded in darkness. My pious friend, with whom I often took sweet counsel, has, alas! become alienated from me, and now opposes the doctrines in which we were so long agreed. Well, I still love him; and though I must contend for what I conceive to be the faith once delivered to the saints—the faith that worketh by love, and that manifests itself in a uniform obedience to God's holy law, yet I hope to spend with this good brother a happy eternity."

"Oct. 5th.—Preached the first sermon in a new preaching-house in Roscrea, a handsome building, capable of accommodating four hundred people. May that God to whom it is dedicated, make it the birth-place of many souls. At night, some maliciously disposed person or persons cropped all the hair off my horse's neck and tail, and entirely cut off one of his ears. Satan rages, and stirs up the enmity of his servants against me: almost every road I travel they ridicule and abuse me; but none of these things move me. I glorify God, who accounts me worthy to suffer for his name; and who, amidst the revilings of my enemies, as well as when encircled by my friends, fills my soul with his heavenly peace. Such treatment is not indeed agreeable to flesh and blood, nor would carnal reason deem it prudent that it should be incurred; but God has mercifully led me away from the rule of my own nature, and the governance of such reason, and placed me under better guidance;

and I feel that even in the midst of alarm he enables me, without dismay, to rest under his providential care, and to submit myself to his will."

" 27th.—Returned from a tour which occupied me for the last fortnight. My course was Birr, Ferbane, Athlone, Moate, Bracca Castle, Kilbeggan, Tyrrellspass, Rahue, Tullamore, &c. God was graciously with me during the whole time. I walked in the uninterrupted light of his countenance, and, what was not less dear to me, he gave me in almost every place to see some fruit of my labour."

" Nov. 12th.—In the course of the past week, I visited Freshford, Urlingford, and Johnstown, in all of which places are some who love God; and, benighted as is the country, many who seem willing to embrace the truth. As to myself, I praise my ever adorable Redeemer, I feel increasing love to him; every day of my life brings new discoveries of the riches of his grace, and lays me in deeper humility at his feet. He rules in my heart, and gives me dominion over sin; nor does he permit anything in the world to draw my desires or affections from himself. May I ever live only to glorify him!"

" 18th.—Last night we had a most blessed love-feast in Rathdowney—a wondrous thing there, it being the first ever held in it. The presence of our God was very graciously manifested, nor was there in the place, I believe, a soul that did not feel it. This day I walked through my fields to see my men at work, and to view my cattle; and felt great thankfulness to God for his continual blessing upon all my temporal concerns. I devote very little attention to them, and yet they prosper above those of all around me. I believe I have not only not suffered in my secular affairs, by my

almost constant absence from home; but that they are in a more prosperous state, than if I were giving to them my entire attention. I am more than ever convinced of the danger of worldly possessions, without the grace of God to keep the heart from being ensnared in the management of them, and from being surfeited with their enjoyment. Even an undue desire after them is pernicious to the interests of the soul; for the curse entailed by the fall cleaves to them, and makes the unsanctified possession of them a curse. I thank God I am blessedly redeemed from temporal cares and anxieties."

"27th.—I have had a most blessed time in Mountrath for the last three days, where many souls were brought by the door into the fold. There is an extraordinary increase in that town, and in the country around it. On my way home I preached, for the first time, in a place the most proverbial for wickedness in all that part of the country. I had a large congregation, and God by his mighty power made the most stout-hearted amongst them tremble. Several who were violent opposers of the truth felt its force, and were laid in the dust before him against whom they had been offenders, confessing their sins. May the power that awakened them, give permanency to the gracious work begun in their souls."

"Dec. 30th.—My good brother Tidd and I spent most of this month in travelling through the counties of Tipperary, Limerick, Clare, and Galway; and witnessed, in almost every place that we visited, great power accompanying the preaching of the word of life. Among the Palatines at Newpark, in the county of Tipperary, the Lord is still carrying on a mighty work, in the face of much opposition. There are now about seventy in the

society, most of whom are full of the life of God, and happy in his love. One of their leaders, Peter Cooke, a poor illiterate man, and as rude in appearance as the mountain he inhabits, lives I think as near the fountain of life as any person I have known. In our meeting, after preaching, when brother Tidd and I had quite exhausted ourselves in prayer, and the people could not be prevailed upon to arise from their knees, I called on Peter to pray. Peter—poor illiterate Peter prayed; but I never until that hour felt such a power attending prayer. The windows of heaven were so opened to let down blessings, that every one might ask, and take, and have whatever he wanted. In Corrofin, where I preached in the market place, the priest and his people made the principal part of the congregation. They all heard with attention, and several seemed to be deeply affected. Some of the Roman Catholics, with tears, expressed their thankfulness for having heard the gospel. I have met none like them in all my travels; but the priest, I understand, is a very liberal minded man. Would that all the priests were like him; we would soon have a happier state of things in this country. I preached again next day, and have seldom seen more visible effects of the divine power accompanying the word. We had about four hundred persons present, one half of whom seemed to be under conviction. In the evening I preached at Captain Blood's, where the Moravian minister and his little flock made the chief part of our congregation. Almost all of us spent the rest of the evening together in great harmony and love. I felt sweet union of spirit with them, and my soul ardently longed for that glorious time, when the Lord's people will all be of one heart and of one mind. Next evening brother Tidd preached in

the same place, to nearly the same congregation; after which, in a prayer-meeting, the Lord set some souls at liberty. After visiting Castleboy and Kilchriest, in both of which places, especially in the latter, the Lord gave us some fruit of our labour, we went to Galway, where, out of a population of nearly 20,000, there are only about 300 Protestants; all the rest are Romanists, under the misguidance of 300 priests. There we spent two days; and preached morning and evening, to a considerable part of the Protestant inhabitants, about twenty of whom meet in society. Amongst these isolated few, we felt much of the presence of our divine Master, and I trust were made a blessing to them, in encouraging them to run with patience the race set before them. From this strong-hold of error and superstition we returned, by Roxborough and Portumna, to Cloughjordan, where we arrived on Christmas-eve, and were cheered and comforted by the cordial welcome of our kind friends in that town. The anniversary of our Lord's nativity was a time of much comfort. Nearly all the day was spent in uninterrupted waiting upon God. We had preaching early in the morning, the sacrament at mid-day, and preaching again in the evening, while the intervals were employed in various religious exercises. The day following we held our quarterly-meeting: the Lord again blessed us, and great was our rejoicing. After visiting Roscrea, and Borris-in-Ossory, I arrived at home yesterday, and found my dear wife and child in good health, and that all matters had gone on well in my absence."

"January 1st, 1795.—I feel this day overwhelmed with gratitude to my merciful God, for all his goodness to me throughout the past year. It has been, from first to last, marked with blessing

flowing from my bountiful, heavenly Father. He has preserved me in the midst of many dangers; saved me from openly sinning against him; kept me in his love; and given me to see that I had not run in vain, neither laboured in vain. O my God, if it be thy will to spare me this year, let it be as the former, and much more abundant in mercy. Sustain, quicken, strengthen, and keep me every moment. Save me from seeking or doing my own will. May all my wishes and desires be comprehended in this one petition, 'Thy will be done.' My mind is strongly impressed with apprehensions, that heavy calamities are about to fall upon the nation; but, in sweet resignation to the will of the Lord, he enables me to make myself easy respecting these things. The Lord has signalized the commencement of this year, in making it a very precious season to me: my soul is happy in him: one thing alone distresses me—I have but one person in my family, a servant, to join in the public worship of God in the house, or to unite with me in family prayer. The rest of my servants are Romanists, and are prohibited by their clergy; and my dear wife is so attached to forms, that she will not listen to extemporary prayer, nor permit my daughter to be present. We have, notwithstanding, domestic peace; but with regard to religion, I am, in my family, almost as a sparrow alone upon the house-top."

"22nd.—The last fortnight has been spent amongst those who were the first fruits of my ministry, save a visit which I paid to the mountains of Glandine. There I met brother Hartley of Dublin, a young man of a sweet spirit, of deep piety, and considerable gifts. We both preached to a very numerous congregation, many of whom were young persons, and some creatures of fashion. The Lord

made bare his arm, and even some of those of whom least was expected felt the power of the divine word. Having spent the night there, I had nearly the whole of the congregation of the preceding evening at preaching in the morning, when the Lord again spoke to many hearts, and before I left, sixteen agreed to meet together in class. May the Lord register their names on high. After preaching this afternoon at Knockballymahon, I spent the evening with a sweet family of the Friends, with whom I felt much union of soul."

"30th.—In the course of this week I preached in Kilkenny—a poor barren soil for religion; but there are a few truly devoted to God. I had this time a larger and more serious congregation than usual; and I hope God will yet raise up for himself a cause in this strong-hold of ignorance, superstition, and sin. Afterwards I visited the Colliery. What a contrast was perceptible between the two places! Here all was life and zeal in religion. Never did I feel more power in ministering the word, than amongst this simple, loving, happy people. On my way home last night from a place, about six miles from my own house, where I preached, I was assailed by a number of persons, who seemed to be lying in wait for me. It appeared to me that I had come upon them unawares, as I had got exactly opposite to where they were behind a hedge, when all at once it was loudly vociferated, 'There he is—kill him—kill him.' A volley of stones followed, but, thank God, without effect; not one struck me. They followed me with horrid yells, but finding they could not overtake me, they gave over the pursuit; and, all glory to my merciful Preserver, I reached home in safety. I preached this evening at the house of a man who, but a few days ago, violently threatened to abuse me; but,

through the mighty influence of divine grace, he is now as meek as a lamb. What cannot God do! All that is within me bless his holy name."

"Feb. 16th.—I have been for the last twelve days on a little tour with brother Tidd, throughout the whole of which our God was with us. We commenced at Clonking, where brother Tidd preached with much power; after which we had a very blessed meeting with the society. Under torrents of rain, we crossed the mountain to the colliery, where brother Tidd, in the evening, preached a very soul-reviving sermon, to a most lively, loving, zealous congregation. I addressed them in the morning, under a refreshing influence from on high. We next proceeded to Carlow, where we spent two days. The people there are very lifeless in the ways of religion; but they seemed stirred up while we remained with them. God was in the ministration of his word; and in all our conversations with them, we endeavoured to take them off their lees. Taking Athy in our way, where we spent some hours in visiting our friends, from house to house, we came to Monaster-evan. We had times of refreshing indeed, amongst the people of that town; there is the prospect of a good work, which is, under God, owing to the wisdom, piety and zeal of the leader, brother Fox. May the Lord give us such leaders everywhere: much depends upon them in carrying on the work of God. In Ballybrittas the Lord blessed his word, and gave us favour with the people. We formed a class of seventeen members, most of whom are Presbyterians, well informed in the Scriptures. Passing through proud, vain Portarlinton, we came to Rosenallis, where there is the most lively society on the Athlone circuit; and amongst whom we spent a very profitable time. I preached in

Mountmellick next day; and on the day following, brother Tidd preached a powerful sermon at Maryborough, in the court-house, in which he had before often sat as a justice of the peace. The work of God is greatly prospering in that town: there are about fifty in society, most of whom are alive to God. Our next visit was to Mountrath, where having parted brother Tidd, I returned home."

"March 9th.—After preaching in Aghaboe church to a large congregation, apparently under gracious feeling, I proceeded to Rathdowney, where I addressed the largest congregation I ever had there before. How changed is the state of things in this town! For nearly twelve months I was, at every visit, assailed and violently persecuted by an ungovernable mob; but the Lord enabled me to brave the storm, until by a signal interposition he calmed its violence, and now, all glory to his name, I am hailed as a messenger of peace."

"21st.—I spent the early part of this day in Cloughjordan, whither I went to see my dear brother Tidd, who is dangerously ill, but inexpressibly happy. In the evening I preached, apparently with good effect, in Shinrone. The few in this town who stand on the side of religion, are much strengthened by the accession of some pious soldiers, through whose instrumentality the truth is maintained against a torrent of opposition. I passed the next day very happily in Roscrea, and had great liberty in preaching Jesus Christ and him crucified to a large congregation in the evening. My chief object in coming here was to see sister Kirkman, in visiting whom I was greatly comforted: her deep experience, and rational steadiness in the ways of holiness, contributed much to strengthen and enlarge my faith. The intervals of my time were principally occupied in visiting the society from

house to house, two of whom I found on the verge of eternity, dying witnesses of redeeming love."

"29th.—Last night was indeed a memorable time at Ballyupahan. Our congregation, which assembled under a heavy fall of snow, amounted to one hundred and fifty, with whom I spent three hours, under a continuous outpouring of the divine Spirit, in course of which five souls were brought to the saving knowledge of the truth as it is in Jesus. This morning we had most of last night's congregation at a prayer-meeting, in which God again manifested his saving power; after which, with much difficulty through very deep snow, I travelled eleven miles to Annatrim—a new place, where seems to be a field for a good work; the people generally were melted down under the word. Returning home, at night, a number of deluded persons, with abusive language, threw stones at me, but through my all-merciful preserver I escaped without injury. 31st.—I preached at the quarterly-meeting in Roscrea: it was a high day: the Lord was as the dew unto Israel; and upwards of twenty souls were brought into the glorious liberty of the children of God."

"April 4th.—At Urlingford, where the Lord has begun a good work, I had great liberty and much comfort, in preaching to a people who, amidst the aboundings of iniquity, seem fully determined to continue faithful to God. I afterwards spent the night at a gentleman's house in the neighbourhood, where the Lord enabled me to bear a strong testimony for him—not altogether in vain. In this vicinity I was once well known and respected as a man of the world; but now the tide is turned against me, and if any think well of me, scarcely one has the courage to avow it."

"12th.—Good Friday: going to Annatrim, I

passed through floods of persecution from the poor Romanists, who were in crowds on the road, going to their idol worship in the chapel. This day it was idol worship indeed! An image of the Saviour, after undergoing the process of crucifixion, was exposed to public view, and the deluded votaries of this debasing superstition were permitted to kiss its feet. This was a gratuitous boon; but afterwards, the priest undressed the idol; pointed to its several parts, described the honour attaching to each, and devotees might kiss an honourable, a more honourable, or the most honourable part, as they were more or less able or willing to pay for the privilege. In the evening we had a delightful contrast to this mockery of the Saviour: a large assemblage of those who honoured himself, who worshipped him in spirit and in truth, and to whom he freely manifested himself in his saving power."

" 26th.—Last sabbath, after preaching in Mount-rath in the morning, I preached in Ballyfin church at noon, and again in Mountrath in the evening; on all of which occasions the Lord was my helper, and gave me to see some happy effects resulting from my feeble efforts to promote his glory. I never indeed preach with much comfort to myself, no matter what my light or liberty, unless I see the Lord is working by my instrumentality. Without this, I seem to myself like one beating the air. The next day I preached to a very large congregation, in the court-house, at Maryborough; not with much liberty, though with as much profit to the people, as I afterwards learned, as at times when I had greater freedom. I spent a sleepless night, occasioned by reflecting, unbelievably, that I was to preach early next morning, and had little to say to so enlightened a congrega-

tion; but the Lord himself spoke to the hearts of the people; I had scarcely commenced till I saw deep feeling among those present, whereby I was encouraged, and we had a blessed time of refreshing. From Maryborough I visited in succession, Rose-nallis, Tinahinch, Killee, and Mr. Belton's, from the latter of which I went to Athlone, where I met Dr. Coke on his tour northward; by whose preaching and conversation, for two days, I was much strengthened and encouraged."

"May 1st.—Came this day to Kilbeggan, where I had ample proof that my divine Master was with me, in accompanying his word with power to many hearts. The times are very awful: every thing looks as if God were about to pour his wrath upon this country. The bonds of society seem almost broken, and the lower classes especially are ready for revolt. The government appears determined upon vigorous measures, and have filled the country with army. While in my sermon, I was making some remarks on this subject, a train of artillery came into the town, and was drawn up in the street; which being whispered about among the congregation, gave powerful effect to what I was saying."

"7th.—I bless the Lord I feel his sweet peace in my soul; and can say I have the world under my feet. Nor have I any more attachment to Tentower than any other part of earth, save that it is the residence of my beloved wife and daughter. I have this day finished my forty-first year. How rapidly does time pass away! How short does it appear when it gets behind me! O my God, the residue of my days are with thee; help me, whether they be many or few, to spend them all in thy service, and to thy glory."

CHAPTER VI.

Prepares for a lengthened tour—Visits Dublin—Proceeds northward—Meets Dr. Coke—Open air preaching—"The Defenders"—Doctor Coke's illness, and anxiety for his "beloved negroes"—Mr. Averell visits his parents on his way to Coleraine—Remarkable work of grace at Mr. Bradshaw's, Violet-hill—Visits Sligo—Mount Nephin and Patrick's Reek—Preaches in a clergyman's parlour—Death of the Archbishop of Tuam, and preservation of the preaching-house—Visits Limerick—Palatines of Kilfinan—Description of Mallow and its vicinity—Visits Cork, Bandon, Youghal, Clonmel, &c.—The New Ross preaching-house—Interesting incident—Gracious change in the vicar of his parish.

PREPARATORY to Mr. Averell's entering upon a tour, in which he designed to embrace the greater part of the kingdom, we find him solemnly committing his family and property to the divine care. His prayer for himself may be regarded as worthy of daily imitation, by all who are engaged in the work of the ministry:—"And now, O God, go with me thy poor weak unworthy servant; permit me to say nothing but what comes from thyself; suffer me to take no step but as thou appointest. Be my guide and my counsellor, and let thy grace enable me to employ all my powers to thy glory, through Jesus Christ my Lord. Amen." He left home, May 28th, and preached in the evening at Ballybrittas, of which he says, "there is a fine rising work in this place, and our class, though recently formed, is increased to twenty-six. The two following days were spent at Monasterevan, where he found "religion blessedly progressing, and the class consisting of fifty-six members deeply experienced in the things of God." He arrived

in Dublin on the 1st of June, and under date of the 7th, the following entry stands in his journal:—

“ I greatly dreaded preaching in Dublin, fearing that my plain, pointed, strong manner of expression would not be relished by so enlightened a people; but now, after having spent a week in it, preaching twice every day, all my apprehensions are vanished. Had I indeed been left to myself, I would have shrunk from standing up to address the crowded and intelligent congregations before whom I had to appear; but my gracious Master, whose I am, and whom it is my chief object to glorify, stood by me, and gave me favour in the sight of the people. Nor did I ever meet with any persons more easily pleased in preaching; they wish to hear nothing but the plain, unadulterated gospel of the Saviour. I have found myself as much at home, with the sweet loving followers of Jesus in this city, as if I had been amongst my own plain, simple people in the country. True religion is the same everywhere; and brings forth the same blessed fruits in the bustle of the city, as in the retirement of more secluded life. All glory to God.”

“ 9th.—Yesterday and to-day I spent in Drogheda, with a sensible, steady, loving people, to whom I preached four times with much comfort to my own soul; and with whom I, this evening, held a love-feast, in which God was very present and precious. I never heard more solid experience. Some pious sailors were at the meeting, and bore testimony to the saving power of the grace of God, especially one of them, who was a witness of the sanctifying influence of the divine Spirit. In Dundalk, where I passed the next day, we have but a small society, nor had we a large congregation. Pride and popery are triumphant here. 11th.—My way from Dundalk to Newry was for

the most part through a mountainous barren country, from amongst the rocks of which, human industry, aided by divine providence, digs provision for a numerous population. About midway is the beautiful vale of Ravensdale, lying between two very high ridges of mountains; it abounds in all the fertility of nature, is well watered, beautifully planted, and otherwise enriched by the hand of labour. It is a striking emblem of the faithful christian; attired in all the beauties of holiness; under the waterings of the dew of heaven; bearing the fruits of righteousness, and humbly and confidently standing between the barren wilds of presumption and despair. In Newry, where is a lively thriving society, consisting of about one hundred and thirty members, I preached to a large congregation of very attentive hearers, to whom, I trust, God made his word a blessing."

"12th.—My road, by Tandragee and Portadown, to Drumcree, brought me through a fine country, beautifully undulated with hill and dale, thickly populated, and well cultivated. At Drumcree I met Doctor Coke, almost worn out by incessant labour, having for the most part to preach in the open air, owing to the large congregations that attend his ministry. He preached this evening, out of doors, to an assembly of at least one thousand persons. Next day I preached in the morning to a large congregation; and at noon, the doctor preached in the open air to upwards of one thousand persons at Scotchstreet—about two miles distant. The country all around this place is greatly disturbed. The ever turbulent papists, leagued under the denomination of 'Defenders,' are intent on the destruction of the lives and properties of the Protestant inhabitants; but they are not likely to be able to carry their wicked machi-

nations into effect. The Protestants oppose a bold front, and in open conflict are always successful. The conflicting parties came into direct collision with each other, yesterday, at a place called the Diamond, and several of the Defenders were killed. In the midst of these distractions, the Lord gives me peace. I am at my Master's work, and under his care."

"14th.—The sabbath: Doctor Coke preached at ten o'clock in the morning, in the open air at Tandragee, to an assembly of two thousand persons; after which we heard the Lord Primate in the church. At four o'clock the doctor preached again in the open air, in the lawn before the castle, to a vast multitude—about seven thousand. The doctor's words seemed clothed with divine power, and had a visible effect on the majority of this immense assembly. I preached in the house at seven to a very crowded congregation, on which rested a gracious influence. The day following we rode through a fine country, in which the habitations of the people bear the marks of industry and comfort, to Charlemont. Here the doctor preached in an excessively crowded house, the heat of which, with the effects of his extraordinary exertions in so much open-air preaching, so overcame him, that in Armagh he was obliged to keep in bed, and was confined for nearly a fortnight. When at the lowest in his illness, his only anxiety was for his beloved negroes in the West India islands. The other parts of his ministerial work, he knew, could be carried on without him; but for the poor blacks he feared few would care as he had done. 16th.—I preached in Charlemont, at five o'clock in the morning; in Killyman at eleven; and at four in the Presbyterian meeting-house in Dungannon. In all these places we had very large congregations,

and the Lord gave me sweet liberty in declaring his counsel, nor did he allow me to labour in vain. Next day I returned to Charlemont, and preached at eleven o'clock in the open air, to about three thousand people. I never before addressed so large an assemblage, nor did I ever feel more liberty in preaching. It was quarterly-meeting-day, and the love-feast which followed was, in all respects, the most extraordinary, the most blessed I ever saw. I never before saw so many witnesses of the truth congregated together; or felt so much of the power of heavenly love; in a word, I never before saw religion so much in its glory. In the evening taking leave of my affectionate friends in Charlemont, I visited my native place, where, arriving late at night, I found my dear parents in good health. My engagements requiring me to proceed next day, I spent but the residue of the night with them, a small portion of which only was devoted to repose."

"18th.—My destination was Coleraine, where I remained this and the following day, embosomed in the most warm-hearted, loving, deeply devoted society I have met with in the kingdom. Everything here wears the semblance of primitive christianity. It was no toil to preach to this people. I received a hearty welcome from the Queen's County militia, which is quartered here, with many of whom, both officers and men, I am acquainted; several of them are my brethren in the Lord 20th.—I had a cordial reception and a large congregation in Garvagh. The next day I visited Magherafelt, a large Protestant town, but too much like Chorazin and Bethsaida; the truth has been long preached in it, and has made little or no impression. The day following I returned to my father's, and preached to a large congregation in

the open air, after which one of the preachers and I held a love-feast, where was much of the presence of our gracious Lord, and some souls were made happy in him. I had a tender parting with my beloved parents and many dear relations, some of whom, it is probable, I shall not again see in this world. Solemn thought! May the Lord bring them all to a saving knowledge of himself. In the evening of the 23rd, I preached in the house of a relative at Moree. Next day I had a large congregation in the court-house, at Omagh. Some Romanists left the place, while I was proving the absurdity of supposing that any man could forgive sins. The day following, at Sedare, a considerable number attended preaching, the greater part of whom are sensible, zealous christians. Mr. Armstrong, at whose place I stopped, is a man of much reading and good sense, well leavened with the grace and love of God."

"26th.—On my way to Enniskillen, I had a fine view of part of Lough Erne and some of its beautiful islands, on one of which this town stands. This was the day of the quarterly-meeting, at which I preached. There was a very large attendance of people, chiefly from the surrounding country, whom I found great liberty in addressing; and the society had equal freedom in testifying what God, in his infinite mercy, had done for their souls. It was indeed a high day—the happiest I had since I left Coleraine. An occurrence over which I had no control led me to change my route for the next day, and occasioned me, no doubt providentially, to visit Violet-hill, near Florence-court, the residence of Mr. Bradshaw, where we had much of the power and presence of the Lord. When at prayer, after preaching, a woman in great distress of mind cried aloud for mercy, with and

for whom we wrestled with God, till he graciously set her soul at liberty. After our service was concluded, we were attracted up stairs by the cries of a young woman, whom we found in great agony of soul seeking mercy. The Lord heard prayer in her behalf, and lifted upon her the light of his countenance. While praying with this person, one who was present became greatly distressed in mind, for whom also the Lord was entreated till he spoke peace to her. I was then called to the kitchen, where was a Romanist prostrate on the floor, groaning for redemption through the blood of Christ, whom the Lord, in a short time, emancipated from the bondage of popery and the thralldom of sin. We were next attracted to one of the offices, in which we found two persons agonizing in prayer for deliverance from their sins, and for whom prayer was offered, till our gracious Lord brought them into the glorious liberty of his children. Thus did God, in the course of the evening, bring six precious souls out of darkness into his marvellous light. All glory to God in the highest! Having no stated appointment for the next day, I remained with the precious family of this sweet little paradise; where, in the morning, I had a good congregation, and in the evening, at five, about one thousand people in an adjacent grove, to whom, on both occasions, the Lord made bare his arm, and freely dispensed his blessing."

"29th.—Accompanied by my good brother Bradshaw, I proceeded to Manorhamilton. Here I preached to a full house of deeply attentive hearers, all of whom seemed to appreciate the truth, and many of them to feel its power. There is in this town a preaching-house, neatly fitted up, and about fifty in society, amongst whom is much of the life and love of God. 30th.—I was favoured

with the company of brother Davis to Sligo, a large populous town. Besides the Established church and Romish chapel, the Presbyterians, Seceders, Independents, and Methodists have places of worship. I preached twice to very large congregations, I hope with some good effect. There are many precious, happy souls in the society."

"July 3rd.—Having left Sligo on the 1st, and passing through Ballysadare, Collooney, and Ballymote, I reached Mr. Fleming's of Abbeyville, where I preached in the evening to what, in that country, might be called a good congregation. Next day, parting Mr. Fleming and his interesting family, I set out by Tubbercurry for Foxford, twenty-four miles. The whole of the country through which I travelled is the most barren and cheerless I ever saw. The only article of commerce the inhabitants seem to have are mill-stones. The ground is too rocky to admit the use of horses or ploughs in cultivating their land; everything in this way is effected by a kind of spade called a loy. The lower orders, and the inhabitants are nearly all of this class, are saved from all sense of many of the wants that other people labour under: shoes and stockings are not in the list of their necessities; nor do they think of boarded doors, or glass-windows—a hurdle composed of sticks and straw-ropes woven together is a substitute for the one, and a wad of straw serves for the other. But the darkness of popery, in which they live, is their worst misery. Foxford, where I spent the night, is an awfully wicked place. My hostess, at the inn, was the only person in the town, as far as I could learn, who had any fear of the Lord. When I intimated my wish to spend my time usefully, she collected a few persons together, to whom I preached, and the Lord, I trust, made good impressions

on the minds of some. O how little is known of God throughout the greater part of this country! In Turlough, my destination this day, I had a good congregation, and after preaching, had a profitable meeting with the few who compose the class in this place."

"4th.—I felt my mind emerging from the gloom with which the dreariness of the last three days had overcast it, and expected now a pleasing contrast, especially this day in visiting Castlebar. On my way to this town, Mount Nephin and Patrick's Reek were grand objects. On the summit of the latter, the Romanists of the neighbourhood and from distant parts assemble in immense numbers at a certain time every year, to perform stations and do penances, in honour of and to conciliate their patron saint; who, as the poor deluded devotees say, collected all the wild beasts and venomous reptiles in the island to this place, and commanding them into the Atlantic, which washes the base of the Reek, at once and for ever delivered Ireland from all of their species. In Castlebar we have a good preaching-house, adjoining a beautiful mall, richly shaded with elm-trees, the gift of Lord Lucan. His Lordship's agent, who is friendly to Methodism, was once a travelling preacher; and the clergy show us their countenance. The rector highly approves of our doctrines, and the curate is truly converted to God. They both attended preaching, and afterwards spent the evening with me, in friendly and useful conversation. It might be supposed that Methodism, favoured as it is by the great, would flourish here; but, with the exception of a few who are truly devoted to God, it is very low; a proof that the time is not yet arrived, if it ever come, when religion shall prosper amidst the smiles of worldly grandeur."

“ July 6th.—Yesterday I preached in the street in Minulla, where was a large and attentive congregation, many of whom were deeply affected under the word, and amongst them were twelve Romanists lately converted to God. This day I preached at Belcarra, in the clergyman’s parlour. I had not long entered on my discourse, when my voice was so drowned by the cries of the people, that I could not proceed, and commenced a prayer-meeting, in which we were overshadowed, in an extraordinary manner, with the power and presence of God. I afterwards held a love-feast, at which the simple but powerful testimony borne to the truth by the people, and especially by the converted Romanists, who made part of my congregation the preceding day, so affected the clergyman, who himself had been a Roman Catholic, that he frequently, in the course of the meeting, with floods of tears, gave glory to God. Next day I set out early for Hollymount, where I breakfasted, and immediately after preached to a few precious souls. Through a rich, flat country, with the beautiful cone of Patrick’s Reek still in my view, I pursued my route to Tuam, a large populous town. The archbishop’s palace, a good modern building, and the cathedral, an old gothic structure, are attractive objects. The church-yard, which is a place of fashionable resort for the walking dead, is ornamented by our preaching-house, which occupies one of its angles. The late archbishop, on his coming here, expressed great dissatisfaction at its being erected on the site where it stands, and commanded the rector, that before his return from Dublin, whither he was immediately going to attend his place in parliament, it should be taken down. The rector, of course, had to promise obedience, and sent for our principal friend, for whom he had a high regard, to tell him

the peremptory order he had received. It was seen by all parties that his grace must be obeyed, but it was agreed that the use of it might be retained, until he would signify his intention of returning, which was not expected sooner than six months. In April, his lordship gave notice of his intended return, and our friends were making preparations to remove the house, when intelligence was received that having reached Kilbeggan, he had taken dangerously ill at the inn. The next communication brought the news of his death, and the house remained undisturbed. I preached twice in it to large congregations; and felt much comforted amongst the society, about thirty in number, which is chiefly composed of poor people, but most of them are rich in faith."

" 8th.—My route was through a bleak country to Galway. On the road, six miles from Tuam, is a fine old abbey, where one solitary friar resides, and by which I was reminded of the prophet Isaiah's description of fallen Babylon. In Galway population, and of course popery, are greatly on the increase; but Protestantism is much on the decline. Out of the mere handful of Protestants—not amounting to more than one-seventieth of the population, it is said that, within the last ten years, one hundred and seventy have gone over to the church of the apostacy. Even here the Lord has a seed to serve him—we have fourteen pious, zealous, uniform members in society; but they are, in this Babylon of Ireland, like a spark isolated on an ocean of ice."

" 13th.—The intervening days, since I left Galway, were spent in Roxborough, Castleboy, and Kilchriest. This day I visited Ennis, and met a most cordial reception from my kind brother Captain Blood, and his amiable and pious wife, with

whom I remained two days. I was very much indisposed part of the time I stopped here; but by the kind attention of this affectionate couple, under God, I was quite restored. I preached twice to large congregations of fashionable people, to whom I had little hope of being useful. There are scarcely any poor Protestants in this town, and therefore I fear the gospel will make little progress. How few of the rich will be saved!"

"July 15th.—My ride to Limerick was through a pleasant country, especially about Bunratty. From the higher parts of the road over which I passed, I had a fine view of the grand windings of the Shannon, till it opens into a splendid bay nine miles wide, and falls into the sea below Kilrush, where it exhibits a majestic appearance. In Limerick I spent two days, with much comfort to my own soul, and I trust with some profit to the souls of others. Religion has made considerable progress in this city; and amongst those who profess it, are many who feel its power and enjoy its consolations. Taking leave of my kind and affectionate friends in Limerick, on the 17th, I set out for Kilfinan, a place chiefly occupied by Palatines, accompanied by a good brother of the name of Upton, who came to meet me. We had a fine ride by Bruff and Kilmallock, through what is called the Golden Vale, considered to be the richest ground in Ireland. The beasts of the field, however, seemed to enjoy all the happiness I witnessed in this fertile country. Ignorance of divine truth excludes it from the human species, who are enslaved by superstition, and live in the greatest indolence, as is manifest from their mode of cultivating the ground, and the uncommon filthiness of their habitations. Kilfinan presented a pleasing contrast. Here the people are enlightened by the gospel, and exhibit its fruits:

they are industrious, and everything about them wears an air of neatness; but what is best of all, religion has extensively spread its leavening influence. I spent a very happy time with them, both in ministering the word of life, and meeting their large class, composed of as lively christians as I have anywhere met with."

" 19th.—After parting with my Irish-German friends yesterday, I had a fine ride to Doneraile. On my way was Castle Oliver—an ancient place, in a rich valley, surrounded with high mountains, over one of which I passed into the county of Cork. Though the land in this county is much inferior to that in the county of Limerick, yet the country has a finer appearance, being adorned with handsome villas, and improvements of various kinds. Doneraile, which joins Lord Doneraile's demesne, is one of the most beautifully situated little towns in Ireland, and, on all hands, the vicinity is improved and handsome; but the inhabitants in general, both of town and country, seem to know nothing of him to whose bounty they are so much indebted. I spent the night peacefully, but to little purpose, at the inn. This day I travelled through a fine country to Mallow—a populous town, beautifully situated on the river Blackwater. As most of the houses in this town were intended to accommodate invalids, who come to its celebrated spa, they are in general ornamented with bay-windows, from which, in all directions, there is a view of the street. Here I met some very warm-hearted people, and had a large congregation. Religion is low, but there are some who enjoy its power."

" 20th.—My way to Cork was chiefly through a mountainous, uncultivated country, to which the city, when it first comes within view of the tra-

veller, presents an agreeable contrast. I spent two very happy days here, amongst a people with whom I could live and die. We had large congregations, and much of the power of God accompanied his word; our society meetings especially were times of refreshing coming from the presence of the Lord. Cork, more than any place in the south, reminded me of the north."

"July 24th.—This day and the two former, I spent in Bandon, Inishannon, and Kinsale—a day in each. The former of these is a large manufacturing town, well populated with Protestants, a considerable number of whom attend our preaching-house, and about seventy meet in class. I had good congregations, and sweet liberty in preaching, and was greatly comforted in meeting the society. In Inishannon, a small but beautiful town, three miles from Bandon, we have a neat preaching-house, and nearly thirty members, amongst whom I found myself very happy. My subject here was, an invitation to the congregation to come to Christ, which, I have reason to believe, some of them embraced. In Kinsale, a venerable old town, where we have a comfortable little house to worship in, and an affectionate society, I felt a gracious influence in my soul, while I was proclaiming Jesus in all his power to save."

"27th.—Having returned to Cork, I spent this day and the two preceding ones in this city. There seems to be increasing life among the people, and they will, in all probability, have a great revival of the work of God. The preachers are full of zeal, and there is a spirit of hearing generally abroad in the city. And what is equally worthy of notice, there is great attention paid to the children; I had a happy time, yesterday, in addressing a large assemblage of them. 29th—I

never felt more regret in parting with a people, than with my dear friends in Cork. Two of the brethren accompanied me seven miles on my way to Youghal, where I spent this day and the day before. I preached, during my stay here, four times, to large congregations, in a Presbyterian meeting-house, and had the happiness of seeing some indications of good among the people."

"31st.—In my journey from Youghal to Clonmel, which occupied me yesterday and part of this day, I passed through Tallow, Lismore, and Cappoquin, in the former and latter of which I preached. Crossing the mountains into the county of Tipperary, I reached the Suir at Ardfinan; and, following the course of this beautiful river, arrived at my destination. It being the time of the assizes, I resolved on proceeding elsewhere; but my kind friends so pressed me, I was obliged to remain, and I trust for good. I preached in the evening and next morning; and though our congregations were not large, the Lord was indeed in the midst of us. The society here is small, but possesses much of the life of religion."

"August 1st.—Pursued my way to Kilkenny, where I had, notwithstanding the strong barriers that oppose the spread of divine truth, a large congregation, and felt much of the power and presence of my gracious Master, while ministering to them the word of life. Here, after a separation of ten weeks, I met my dear wife and daughter on their return from Dunmore; and felt truly thankful to the Lord for his merciful care over us. 2nd.—This day we arrived at home, and found that God, in our absence, had made a hedge about all our substance. On a retrospect of this tour, during which I travelled about six hundred and seventy miles, I feel my soul filled with adoring gratitude to my

indulgent heavenly Father, for his great goodness to me, in preserving me in an uninterrupted assurance of his favour; in deigning to bless my feeble labours; and in giving me, in many instances, to see extraordinary outpourings of his Holy Spirit."

"Oct. 20th.—The time that has intervened since the termination of my long tour in the beginning of August, has been employed amongst those who were the first-fruits of my ministry, and in occasional visits to several places in more remote parts of the country. And, all glory to my ever blessed God, it has been to me one continuous season of rejoicing. The Lord is subduing the prejudices of the people against his truth, and more generally disposing them to attend the ministry of his gospel: nor is this all; I witnessed, in many places, glorious conquests achieved by his word, which he made powerful to the pulling down of the strong-holds of sin and Satan. And what was not less gratifying, I found his own people growing in grace, and blamelessly walking in his commandments and ordinances. My own soul was kept in great peace, to which I am sure there need be no interruption, if obedient faith be constantly exercised. I have still my temptations and trials; but, thank God, temptation has now comparatively little weight with me; the cross is even become pleasant, and the yoke of Christ is not only easy but delightful."

"Nov. 30th.—The greater part of this month was employed in a short tour, occasioned by an invitation to New Ross from some pious friends in that town, with whom I had previously no acquaintance. On my way thither I spent two days in Kilkenny, where, considering the prevalence of popery, and the comparatively small Protestant population, I had large congregations, and the

Lord was graciously present to give effect to his own truth. The last morning especially, was a time of blessing. While exhorting the people to live to God and for eternity, a divine power operated upon the hearts of the congregation, and so general was its influence, that I did not perceive one who remained unmoved. A young lady, a Roman Catholic, who is at a boarding school in the city, and who had been attending preaching privately for some time before, was deeply affected, and openly declared she would thenceforth, no matter through what opposition, follow the Lord in the way she had found him. At the same time, a man who had grievously backslidden from God was restored to the divine favour. May the Lord confirm his truth in the hearts of those who have embraced it, in this idolatrous city. After visiting some other places, I came to Thomastown, where, though a seat of gross darkness, there are a few precious souls; in ministering the word of life to whom, we were mutually comforted and refreshed. Here I was met by brother M'Cormack of New Ross, who came to conduct me thither; and arriving at five o'clock, I preached at seven, to a considerable congregation, in a very neat preaching-house, capable of containing about three hundred, erected for us by this good brother. The next day I preached at eleven and at seven o'clock, to much increased congregations, and under blessed manifestations of the power and presence of God. On Monday I visited Innistiogue, where the truth is blessedly prevailing, in the face of powerful and unprincipled opposition. The want of a suitable place in which to worship God was also sensibly felt, but this I was enabled to surmount, to the great joy of our friends, by obtaining from the landlord of the town, the permanent use of a com-

modious school-room. The two succeeding days were happily and profitably spent in New Ross. On Thursday I preached in Duncannon, in a ball-room, where, though unhallowed ground, God was present to give effect to his word. Here are some truly devoted souls, amongst whom is pious sister Kirkman—an Israelite indeed, in whom is no guile. The next evening the Lord gave us a parting blessing in New Ross. He brought some souls into the liberty of his children, and others had their backslidings healed. Amongst the latter was a young man who had been educated at Kingswood school, and who, running well for a season, was for some time an acceptable and useful local preacher in England; but he fell from grace, and made shipwreck of faith and of a good conscience. He was on this occasion restored to the divine favour, and once more filled with peace and joy in believing. On Saturday morning, taking leave of precious sister M'Cormack, and my other kind friends in New Ross, I set out for Carlow, twenty-eight miles, whither I was accompanied by brother M'Cormack, who remained with me till the following Monday. In this town religion has a much improved aspect: the society is prospering, and the congregations greatly increased. The evening I arrived, and also on the sabbath, morning and evening, I preached to large assemblages; and the word of the Lord did not return to him void, but, in some instances at least, accomplished that unto which he sent it. The following day I laboured under much heaviness of spirit, and in the evening preached at Ballintubber, in great barrenness of soul; nor was the feeling peculiar to myself; it seemed, as far as I could judge, to be general in the congregation. Next morning I was comforted, and raised above those feelings which had so much

depressed me, by meeting with my dear brother K——y and his pious wife. They were blessedly in the spirit of the gospel, and the Lord made our interview a mutual benefit, and a time of refreshing and consolation. I thence returned home, much worn down in body, but happy in God. The last few days have been spent in visiting and preaching to my own loving people in Dairyhill, Durrow, Donaghmore, and at my own house."

"Dec. 1st.—Visited the affectionate people of Monasterevan, to whom I preached Jesus Christ and him crucified, much to my own comfort, and I trust to their profit. The next morning I set out, by boat, for Dublin, chiefly on temporal business, which obliged me to remain there for a fortnight. During my continuance in the city, I preached at least once, and frequently twice, a day, to very crowded congregations; and, all glory and praise to my divine Master, it was, from first to last, one uninterrupted season of refreshing to myself; and, I humbly trust, a time of blessing to many others. I felt myself a poor ignorant creature, and inexperienced in the things of God, compared with many whom I knew I had to address; but it made me more prayerful, kept me at my Master's feet, and led me to feel that my entire dependence must be in him; and he did not leave me to myself; I believe he spoke through my feeble ministry to the hearts of the people."

"17th.—Left, by boat, for Monasterevan. With the friendship and love I everywhere met among my Dublin friends, the conduct of the company presented a fearful contrast. A brother who travelled with me and I were obliged, during our passage, to be consorted with a number of incarnate devils—all of the same spirit, whose every word was full of the poison of hell. My friend and I,

by boldly maintaining the cause of our Master, were not only the butts of their vile ridicule and wicked revilings, but menaced with death itself. We were enabled, however, by the grace of our God, to brave the storm, and stand on the side of truth, till Satan might have been ashamed in the midst of his own, for his servants became ashamed of their master. How dreadful the wickedness of man! How wonderful the longsuffering of God! In the evening I reached Ballybrittas, where I soon forgot the feelings occasioned by the boat-scene, in the happiness I enjoyed among a sensible, pious, devoted people."

"Jan. 1st, 1796.—In reviewing the four years that have intervened since I solemnly dedicated myself to God and his service, I see much cause of rejoicing in the Lord, and much for deep humiliation before him. But, 'O to grace how great a debtor!' He has, amidst my unfaithfulness, kept me—led me—blessed me, and deigned to use me, as an humble instrument, in proclaiming the unsearchable riches of Christ, to thousands and tens of thousands of my fellow-countrymen. Within the last fortnight, I have had many precious seasons of blessing. Our quarterly-meetings at Abbey-leix, Durrow, the Colliery, Mountmellick, Mount-rath, and Roscrea; the watch-night on the eve of the nativity; the early service on Christmas morning; and the sacrament at mid-day in Aghaboe church, together with the closure of the old year, were memorable times. I never, within so short a period, saw so many and such signal manifestations of the power of God. They were times of awakening to sinners; many obtained the knowledge of salvation by the remission of their sins; and believers were stirred up, to press toward the mark for the prize of the high calling of God in

Christ Jesus. To myself, these were occasions never to be forgotten. With regard to the future,—I know not what is before me, nor am I anxious. But this I know, and it is enough, that it is my settled purpose while I live to live unto the Lord, that when I die I may die unto the Lord, that whether living or dying I may be the Lord's. O my God, in humble prostration before thee, I commence this year, by once more dedicating myself unto thee. I am nothing—I can do nothing, without thee: give me grace to transform me more and more into thy likeness, and to enable me more fully to employ all my powers in the promotion of thy glory. O God, accept the offering I make of myself; hear my prayer which I present unto thee, through thine own Son, Jesus Christ, my Lord and Saviour. Amen."

"8th.—For some days past, I enjoyed much happiness, and witnessed gracious manifestations of the divine goodness, in visiting several places in my own vicinity. In every means—preaching, class-meeting, religious conversation, God was present, quickening, encouraging, comforting, and blessing the people. How willing, how ready is God to bless! How does he delight to be gracious! I always find that he greatly acknowledges well-directed religious conversation. Many who sit unmoved under the most powerful sermons, are often, in conversation, brought under gracious influence. If this means were more frequently resorted to—if uniformly adopted—if preachers, generally, made their sermons, texts, and their conversations a commentary upon them, incalculable good would follow. I see as I have never seen, that we must be instant in season and out of season, if the work of the Lord will prosper through our instrumentality."

“ Jan. 17th.—Returning from a short tour through the county of Tipperary, I preached at Mr. B. Lodge’s, a country place near Kilkenny. The evening becoming excessively stormy, several who had come from a distance were obliged to accept the kind invitation of the family, and remain all night. While lying awake next morning, before it was light, I was both edified and delighted, by hearing a simple countryman tell another, as they lay together in bed, how God had changed his heart. ‘My wife,’ said he, ‘joined these people,’ the Methodists, ‘and I saw there was a great change in her. Before, she was cross and ill-grained enough, and would swear, and be nearly as bad as myself; but she became as mild and gentle as a lamb, and loving to the children, and was always advising me, and if I went mad, it would not ruffle her temper. Why, Jemmy, you could not think how I wondered at the change that was in her: nor how much I wished for such a change in myself. I was dreadfully passionate; the least thing would make me angry, and I became so accustomed to it, that without any cause I would get angry. While Sally would get angry, I did not think much of being angry myself; but after she was changed, it often made me sorry to grieve her, and to see my poor children, when the fit would be on me, running, one here and another there, for fear of me. Why, man, I could not tell you how much I would be vexed at myself sometimes; but I was so easily overcome, I would, the next moment, be as bad as ever. Things went on in this way till one day, and it was a happy day to me, Sally got me flattered to go with her to a quarterly-meeting. As I entered the preaching-house, the preacher was speaking about prayer—private prayer. He told the people, when they

prayed in the morning, and sought grace to keep them throughout the day, only half the work was done; that God would not give them as much grace in the morning, as would serve them for the day—that he would give it only as they needed it; and that they should, throughout the day, look for the answer of their morning prayers, as occasion might require it. Then, just as if he knew my case, he spoke of anger; and said, if they were prone to anger, they should not only pray for power over it in the morning, but when tempted to it throughout the day, they should look to God, and tell him that they now wanted the answer of their prayer; and if they did, they would never fail to obtain it. This was a blessed lesson for me, and I resolved to profit by it. The next morning I prayed earnestly to God, that he would save me from anger throughout the day. Soon after I went to plough, a work at which, above all others, I was most liable to get angry; every wrong movement put me into a rage. Sometimes I would be ready to break the plough, at other times I cursed the horses, and often the driver was obliged to fly from me. Well, as I said, I went to plough, and had not got quite to the end of the first furrow, until my temper was tried—the driver mismanaged the horses. My wicked heart began to swell with fury, and the poor driver fled. But I thought of my prayer, and turning my back to the horses, I walked slowly, with my arms folded across my breast, to the end of the field, looking to God for the grace I now needed; and, all thanks to him, he gave me the answer of my prayer; he calmed my angry feelings, and I quietly returned to my work. The next trial was resisted with less difficulty, and every following one was more and more easily overcome; and, at dinner-hour, I returned

home praising God, who had given me such a victory over myself. When I went into the house, my children, who had sense enough to know my temper, ran away, as they often did before, to get out of my view. I sometimes felt uneasy about their acting in this way; but it now filled me with horror, and I could not help secretly exclaiming,—My God! what a monster am I, that my children must fly from my presence! The grace that had enabled me to overcome my passion was now operating in another way; and I felt myself a guilty, hell-deserving sinner before God. While I sat thinking on these things, my youngest child—just beginning to walk, coming near where I was, I took it up in my arms, and kissed it—an unusual thing with me. It was so much so, that Sally, observing it, said, Matthew, I believe you love that child. The anguish of my soul so deprived me of utterance, that it was with difficulty I replied, O yes—but I am a monster of iniquity. I fell on my knees, and cried to her, to pray for me. She prayed, and we wrestled together in prayer, till God, in mercy, spoke peace to my troubled soul. And ever since I have been happy, happy in my soul, happy in my family, and happy in my business—happy in God.’ When this interesting narrative was concluded, I had it signified through the house, to the family and inmates, that as soon as they could come together, I would hold a prayer-meeting. We were soon assembled around the throne of grace, and the Lord made it a blissful time to our souls. While the light of morning dawned upon us, he shone into our hearts, giving us more and more of the light of the knowledge of his glory in the face of Jesus Christ.”

“Jan. 22nd.—On my way from Poormansbridge, where I preached the preceding evening, to Mr.

Sale's of Oldtown, I was beset by a popish mob, which threatened my life; they pursued me a considerable distance, but, through my all-merciful Preserver, I escaped with only hearing their execrations, and having some stones thrown at me. I had, at Oldtown, a blessed opportunity of declaring the truth to an attentive congregation, some of whom have felt its divine power, and most of the rest seemed disposed to embrace it."

"31st.—The last week has been employed in preaching about home, and I was everywhere comforted in witnessing Zion's prosperity. Some who violently opposed me, are now coming to hear me preach. The vicar of the parish in which I reside, gave me great opposition—virulently speaking against me both in public and private; but is now so much changed, that he invites—nay, entreats me to preach in his church, and while I preach, sits weeping under the word. O Father of mercies, bring these beginnings of good to a glorious issue. This day—the Lord's-day, though spent laboriously, was one of great blessing. After enjoying much comfort in meeting the classes and preaching in Durrow in the morning, I went, according to agreement, to preach in my own parish church; where, after the vicar had read prayers, the Lord gave me unusual liberty in declaring his counsel, and manifestly accompanied his word with great power to the hearts of the people. In the evening I had a large congregation at my own house, when the Lord again made bare his arm, and it was not until after several hours that I could prevail on the people to disperse. O God, let thy truth go forth, accompanied by thy mighty influence, till it shall be known throughout the length and breadth of the land."

"Feb. 7th.—The past week, as well as the

former, has been spent in my own neighbourhood. I had blessed seasons of refreshing in Rathdowney, Dairyhill, Rosenallis, and at home. Though but a few years ago there were only sixteen adult Protestants in the parish in which I reside, there are now forty on my own lands, most of whom are enlightened by the gospel, and many of them enjoy the comforts of religion. When I look at the happy alteration that has taken place in my immediate vicinity, and throughout the whole of this country, within the last four years, I am constrained, with adoration and thanksgiving, to exclaim, ‘ what hath God wrought ! ’ ”

The encouragement of a Protestant tenantry has often been urged on the landlords of this country ; but, it is to be regretted, with very little effect. The example of Mr. Averell in this respect is well worthy of imitation. On his small property, in a short space of time, they were increased to nearly three times the number he found in the entire parish : and if Ireland is to be preserved from anarchy, a Protestant yeomanry must be fostered. To do this at present, great moral courage will be required on the part of the proprietors of the soil. And though such a proceeding may be considered by some as too late, yet an opportunity still offers ; and a bold step in this way would accomplish much good.

CHAPTER VII.

Letter to Lord D—— on the observance of the Sabbath—Conversion of a young lady, an avowed infidel.—Visits the county of Kerry.—Description of the Lakes of Killarney.—Meets Doctor Coke in Limerick.—Attends the Methodist Conference in Dublin for the first time.—Appointment of Missionaries to Foulah in Africa, by that body.—Sets out with Doctor Coke to attend the British Conference in London.—Visits Mrs. Fletcher at Madeley.—Detention at Bristol, and unsettled state of Methodist affairs there.—Sails thence, and through stress of weather puts into Ilfracomb.—Extraordinary efforts to preach the gospel in that town.—Safe arrival at home.

THE adaptation of the sabbath to the temporal and eternal well-being of man is admitted by all believers in divine revelation. Had we no sabbath, we would have no religion. The manner in which this holy day is observed is, perhaps, one of the surest tests of the moral character of a nation. Not only has the Almighty commanded us to “Remember the seventh day to keep it holy,” but he has manifested his severe displeasure against those communities and individuals who have openly profaned it. In confirmation of this statement it would be easy to multiply proofs. In Mr. Averell’s early days, the violation of the divine command in reference to the sabbath was awfully prevalent; and his decided testimony in public against its profanation having been greatly acknowledged of God, he was induced to address the following letter to Lord D——, a nobleman in his own neighbourhood, who was in the habit of settling his

weekly accounts on Sunday. It appears in his journal under date of the 15th February:—

“MY LORD,—With sentiments of unfeigned esteem and regard for your person and character, I take the liberty of addressing you on this occasion, hoping you will bear with me patiently. It is generally admitted by all who are acquainted with the influence that the gospel has upon the minds of those who embrace it in the love thereof, that nothing has so great a tendency, as the truths it inculcates, to make men loyal subjects, punctual tenants, good husbands, exemplary parents, dutiful children, honest neighbours, and in all respects useful and valuable members of society—answering the end of their creation.

“At a time, then, when in a great part of Europe, the bands of society seem almost dissolved, owing to the prevalence of infidelity and irreligion, or the substitution of mere rites and ceremonies in place of practical godliness, would it not be well for us to inquire, whether we also are not fallen into the same error; whether we are not deliberate transgressors of those laws of God, the violation of which has so often brought down his vengeance upon individuals, on families, on nations—nay, brought it on a whole world. We are a sinful nation, a people laden with iniquity; and the Lord seems to be about to visit us in his just displeasure. We live in eventful times. Your lordship must have observed, about a year ago, that the public mind throughout this country was greatly disturbed; and it is but too manifest, that the spirit of insubordination that then so much prevailed, is not dead—it only slumbers for a little. Some, merely on the ground that they wish it would be so, may think the storm will blow by, or that it is far off, or that there is no storm to be

dreaded; but those who are directed only by the wisdom that cometh from above, leaving worldly wishes, and hopes, and fears apart, see clearly enough that events are in embryo, that will shake the nations of the earth,—that will at least deeply affect this country. Would it not, then, be our highest wisdom to prepare for the worst—to prepare to meet God.

“Under the influence of these views, in conjunction with other equally important considerations, I act in obedience to that command, ‘Go ye into all the world, and preach the gospel to every creature.’ I preach once, twice, or thrice every day. And the Lord, whom I humbly obey, graciously condescends to acknowledge my feeble exertions to promote his glory in many places, and a good deal amongst your lordship’s tenantry. To many of these, according to the doctrine of our church, ‘he has granted true repentance, and his Holy Spirit; so that their constant aim is, that the things which they now do may please him; and they confide in his grace, that the rest of their lives may be pure and holy, so that at the last they may come to his eternal joy, through Jesus Christ their Lord.’ Should it not be a happy circumstance for your lordship to reflect upon, that many of your tenantry, who but very lately were given to drunkenness, swearing, sabbath-breaking, cock-fighting, and indeed every evil practice, are now become faithful to God, and subject to every ordinance of the powers that be, not only for wrath, but for conscience’ sake? How glorious will it be, when congregated worlds must appear before the judgment-seat of Christ, to be found amongst those to whom he will say, ‘Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?’

I pray God that your lordship, your amiable consort, and all your children, may be of the happy number.

“ I take the liberty of enclosing to your lordship the ‘ Rules of the Methodist Society.’ I do so for two reasons:—First, that your lordship may see, that we are not separatists from the established church; that our object in forming societies is for the purpose of promoting the spread of scriptural holiness, and, by consequence, to make those who unite with us better members of the church and better Protestants; and, that if we differ from our brethren who do not join our society, it is in this, that by divine aid we seek to enjoy the power, and to practise the precepts of our common christianity; of which the generality of Protestants are altogether negligent, or if otherwise, they too commonly content themselves with a mere profession, or at most a lifeless form. Secondly, that your lordship may observe, that our rules enjoin ‘ keeping holy the sabbath-day.’ This will remind your lordship, that God has made the observance of the seventh day the subject of a positive law—one of his ten commandments; and that at the reading of these commandments in our churches, we are taught to respond after each—‘ Lord have mercy upon us, and incline our hearts to keep this law.’ I flatter myself, my lord, that you only need to be reminded of the heinousness of violating the sabbath, in order to your being induced to abandon the practice. And allow me to remind your lordship, that as your elevated rank in life raises you far above the level of a private person, so your sin is not of a private character. Your rank gives it greater prominence, and makes it more mischievous in its consequences. For those around you, who have little or no fear

of God before their eyes, may consider themselves justifiable in following your example; nay, think it an honour to imitate such an exemplar. Nor should it be forgotten, that while there is in depraved human nature everything to dispose men to follow your lordship in what is wrong, there is nothing in it to incline them to imitate your virtues. I shall only add, that if your lordship feel so disposed, you can easily apply the remarks I have taken the liberty of making.

“In writing this letter I have discharged a duty which I conceived to be owing to God, to your lordship, and to my own conscience. I am, my lord, with real respect and esteem for your many excellencies.

“Your lordship’s humble servant.”

“This letter,” Mr. Averell states, “was not only well received, and answered the end for which it was written, but was productive of other happy results, far beyond what was contemplated or expected.”

“Feb. 22nd.—Visited Woodsgift, where I had a precious time with a few devoted people. At this place, I met a liberally minded Romanist, who invited me to his house, and with whom I had much pleasure in conversing. He was conversant with the scriptures, and disavowed several of the tenets of popery. He told me he had a great deal of arguing with some of his neighbours, in attempting to persuade them that I was not Satan in human form. His whole family seemed to partake of his spirit, and I felt great happiness—a feeling which appeared to be mutual, while I spent an hour with them in exhortation and prayer. On Tuesday went to Newpark colliery, and found our class of Palatines blessedly alive to God. The following day I visited, on special invitation, Kille-

naule, where a respectable man has opened his house for the gospel. I preached to upwards of one hundred persons, and not without hope that, even in this wicked place, God will raise up witnesses of the truth. On Thursday I proceeded to Thurles, into which a way has been opened for the gospel by some Methodist soldiers. To these and many of the inhabitants, I was enabled, with freedom and I believe with effect, to declare the counsel of God. The soldiers, who are full of zeal for the Lord, have established prayer-meetings four times a week, in which they are joined by several of the town's-people, and from which it is expected much good will arise. The next day I preached in Urlingford, and on Saturday in Johnstown, after which I rode home, nine miles, fatigued in body, but happy in my soul. The following day—the sabbath, I met the classes and preached in Durrow in the morning, preached in Aghaboe church at noon, and in Donaghmore at four in the evening; after which I went to visit a sick person in Borris-in-Ossory. This was a day of much toil, but one of great consolation.”

“ March 21st.—The last three weeks have been marked by many manifestations of divine goodness. It was to myself a time of uninterrupted rejoicing in the Lord; I was privileged in witnessing some truly happy death-bed scenes; and in seeing, in several instances, a heavenly influence accompanying the preaching of the word of life. In Borris-in-Ossory and Roscrea, we were favoured with gracious visits from the Lord, and some were given to experience the knowledge of salvation by the remission of their sins. On reaching Cloughjordan, where I remained three days, I found my beloved brother Tidd coming out of the furnace of affliction, like gold tried in the fire. Thence I went to

Birr, where many came to hear, but apparently to little purpose. There is some latent evil here which retards the work of God. In company with three friends from this town, I visited Frankford, where the Lord opened my way to preach to a large audience. On our road to Ballyboy, I preached to a numerous congregation at a farmhouse. At Ballyboy, a gentleman met me in the street, and invited me to preach in his house. In a short time we had an assemblage of about one hundred persons, most of whom, in manner and appearance, manifested all the wildness of untamed nature; but the Lord soon solemnized their minds, and many of them seemed to take heed to the things which they heard. We got back to Birr about nine at night, and though I had travelled twenty miles, one half on foot, and preached three times, I was not much fatigued—the Lord was my strength. Remained next day at Birr, I trust to good purpose. There were evidently the dawnings of a happier state of things in the society. In preaching and conversation with the people, the Lord graciously shone upon my efforts to promote his glory. Never did I so manifestly see the advantage of having our conversation in heaven. Many who were proof against preaching were drawn to the Lord by holy conversation. On my way home, I preached in Shinrone, Mountrath, Rathdowney, and Durrow. In the latter place, it being the sabbath, I met the classes and preached in the morning; in the afternoon, preached in the street to a large concourse, amidst the bellowings of the beasts of the people, accompanied by several volleys of stones, which, however, inflicted no serious injury; and in the evening, in my own house, I more peacefully ministered the word of

life to a goodly company, under showers of blessings."

"24th.—Set out on a tour, in which I was occupied until near the close of the following month. My course took in parts of the counties of Tipperary, Limerick, Cork, Waterford, Wexford, and Kilkenny, and throughout the whole I was signally favoured with the presence of my gracious Master. In many of the places which I visited, the Lord made his word powerful, especially amongst the Palatines of Kilfinan, and in the towns of Clonmel, Waterford, New Ross, and Kilkenny."

"May 7th.—Visited Bracca Castle, where I spent my birthday, and closed my forty-second year. O Lord, how much evil—how little good have I done in the course of my life! Help me, O God, to redeem my remaining time, by employing every moment to the purpose for which thou givest it, and by a continual dedication of myself to thy service. The next day—the sabbath, preached with much comfort to myself, at Kilbeggan, in the morning; and in the evening, with some liberty, to a large congregation at Tyrrellspass. There I met a miracle of grace—a young lady of superior understanding and high literary attainments, who, on my last visit to that town, was an avowed infidel; but now feels the transforming power of that truth she had contemned, and rejoices in the salvation of him whom she had so lightly esteemed. How boundless the love of Jesus! How able, how willing, how ready to save! On my return homeward, I preached in Tullamore, Ballyboy, Frankford, Clareen, and Borris-in-Ossory."

"15th.—Amidst heavy trials, the Lord mercifully makes my comforts to abound. In the morn-

ing had a sweet consoling time, while preaching and meeting the classes in Durrow. At noon I preached in the church of my own parish; and during the sacrament we were under a continual baptism of the Holy Spirit. The clergyman, while reading the communion service, was so overpowered by divine influence, that, amidst his sobs and tears, he could not read intelligibly; nor indeed were the people better capacitated for hearing; for they were so engaged with Him who was speaking to their hearts, that there was little attention for him who was speaking to the outward ear. This was a season not soon to be forgotten. At home, in the afternoon, how sadly were the happy scenes through which I passed in the earlier part of the day reversed! At dinner my mind was oppressed on account of having no family worship. My servants durst not join in it; and my dear wife, still retaining her aversion to extempore prayer, would neither unite with me, nor suffer my daughter to do so. My child, though taught in the letter of the word of God, which she was given to understand was all that was necessary to be known of the scriptures, I saw, with inexpressible sorrow, was daily going farther away from me and from the truth. My responsibility as a parent sat very heavily upon me; and I therefore told my daughter, that I would in future expect her to come to the parlour to hear me preach, and that she must join me in family prayer. This gave rise to some altercation, and led my dear wife to use expressions which greatly grieved me, and for which she herself was afterwards sorry. But still she continued steadfast in her purpose, and my sense of accountability pressing upon me, I told my daughter I must insist on her hearing me preach. Upon reflection, however, I did not per-

sist in pressing the matter; as my wife was in an agony of grief, and I feared it might be supposed I acted under the impulse of anger. In the evening preached in my own house; and, notwithstanding I commenced the worship of God under great distress of mind, on account of the delusion under which my dear wife was labouring, I was strengthened from on high, and it was a time of more than usual refreshing, both to my own soul and the souls of the people."

"23rd.—Went to Cloughjordan, and next day brother Tidd and I set out for Killaloe. After a drive of ten miles, we came within view of the Shannon, where it opens into a beautiful expanse, and presents to the eye, as far as it can reach, several fine bays. Arriving at the point where its waters become confined within a narrower channel, our way lay along its beautifully verdant banks, till we came to the place of our destination. In this town God has raised up a few who are bringing forth the fruits of righteousness. With these we worshipped our merciful God, who deigned to vouchsafe us a gracious visit."

"24th.—We passed on to Limerick, where I spent five days, and preached nine times to very crowded congregations, to whom God gave evident indications of his power and presence. Having parted brother Tidd, I proceeded to Adare, which, when popery was dominant, must have been one of its favourite haunts, as here are the ruins of several extensive buildings of ecclesiastical origin. It has now what does it more credit; many of its inhabitants are spiritual worshippers of the true God; and some of them witnesses that the blood of Jesus Christ cleanseth from all sin."

"30th.—Visited Courtmatrix, whither my gracious Master sent me, not so much to do good to

others, as to get good for myself. The Palatines of this favoured place are indeed living exemplifications of the truth of christianity. Their christian simplicity, love, and zeal are beyond any thing I have before seen. Their preaching-house stands in the diamond of this little town, to which, at the times of worship, the people are called by the sounding of a horn. The next day, rode by Newcastle and Abbeyfeale to Castleisland, where I preached in the evening and next morning, but with little hope of much good."

"June 1st.—Having met brother Murdock, we travelled together to Mr. Marshall's of Riverville—a pretty place on the side of the river Main, which takes its rise out of an extraordinary well, called Tubbermain, near Castleisland, but which seems to be rather the continuation of a great river rising out of the bowels of the earth. Here I preached in the evening to a small congregation, some of whom are truly devoted christians. After preaching next morning, we visited Ballyseedy—an ancient residence of the Blennerhasset family, and in the evening preached to a small colony of Palatines at Ballymacelligott, whence we returned to Riverville."

"3rd.—Brother Murdock and I proceeded to Killarney; the road to which, lying through wild, sterile mountains, and forming a striking contrast with the beauty of the place itself, contributes not a little to the delight of the traveller, on his coming within view of the town. Our approach was by the finely forested park of Lord Kenmare, which, from its extent, variety of hill and dale, beautiful plantations, and its abounding in lawns, rivulets, grottos and arbours is indeed a princely place. The town, which is near the celebrated lake from which it takes its name, is of consider-

able size, handsomely built, and thickly inhabited. We have in it a small society, with whom, in the evening, assembled as many of the town's-people as made a large congregation, to whom, by divine aid, I unfolded the unsearchable riches of Christ.

“Next morning, after preaching, brother Murdock and I, accompanied by a friend, set out to view some of the scenery connected with the lakes. The lake is divided into three parts, called the lower, middle, and upper lake. The northern, or lower lake, is six miles long and three broad. The mountains on its shores are magnificently grand; and, from an immense height, down to the water's edge, are clothed with the richest natural woods of oak, ash, pine, alder, and beech, intermixed with hazel, whitethorn, yew, holly, and arbutus. O'Sullivan's river, descending from one of the mountains, by a thickly wooded ravine, forms a cascade, which falls seventy feet into the lake, with a tremendous noise. On the opposite side, the low banks are everywhere broken into promontories and islands, on which the arbutus grows with uncommon luxuriance. The castles of Dunlo and Ross, and the ruined churches of Aghadoe and Muckreefs, which are on the shores of this lake, add considerably to the interest of the surrounding scenery. The upper lake, which is four miles in length, and two in breadth, is on all sides, except at one point, surrounded by mountains from two to three thousand feet in height. It is studded with numerous wooded islands, affording an amazing variety of picturesque views, while their luxuriant foliage forms an agreeable contrast to the sterility of the huge barriers by which the observer's views are bounded. From the mountains descend several beautiful cascades, the most considerable of which is visible for nearly two hundred yards, and flows

from a small circular lake, called the Devil's Punchbowl, situated at a height of seventeen-hundred feet, on the ascent of Mangerton mountain. The centre lake is small, compared with the other two, and cannot boast of equal variety; but its shores are beautifully indented with bays, and shaded by dark groves of full grown trees. Most of the time devoted to our excursion was employed in exploring the beauties of Mucruss. The place called by this name is a large promontory, which extends a great distance into the lake, and abounds in much of nature and art to gratify the virtuoso. After feasting his eyes on the more extended views, afforded by the splendid scenery of the lakes, he may here indulge in the minuter survey of time-worn and modern works of art; or in what to me was more delightful, examining the vast variety of nature's productions which, in this sylvan abode, revel in luxuriance. After spending in Mucruss as much time as we could spare, we designed visiting the Eagle's Nest. This is a detached rock, on a border of the lake, eleven hundred feet in height, from which are produced extraordinary echoes, and of unusual continuance. While waiting to be conducted thither, our intended visit was not only opportunely obviated, by the soundings of the French-horn of a party that had ascended to the Nest, but we were in a better position for hearing the echoes to advantage. I never before heard sounds to be compared to these. Sounds so sweet! so melodious! Every note of the horn could be distinctly heard several times, as it passed through echo after echo, while each successive oscillation seemed to give fresh sweetness to the sound. To me the effect was enrapturing; it carried my mind heavenward; I felt as if the celestial hosts had descended into the lower re-

gions of the air, and were singing their hallelujahs over my head. After some time, as is usual when this remarkable place is visited, a gun was fired; the echoings of the sound of which produced a succession of such tremendous roars, as could not well be conceived of by those who never heard a gun discharged from the Eagle's Nest. It was indeed the majesty of sound; nor, probably, could any thing produced by human art, more strikingly prefigure the voice that will command all nature into dissolution. An imaginative person might almost suppose he heard her foundations break and tear, or herself growl an unwilling obedience to the divine command.

“ Having now exceeded the time we had purposed to spend in viewing the lakes, we returned to the town; from which, after taking some refreshment, and occupying an hour in exhortation and prayer with the society, we set out for Mr. Egar's, Ballymalis, where I was expected to preach in the evening. Leaving Killarney, we ascended the hill of Aghadoe, over which our road lay, and from its summit we had a fine view of the town, the lakes, their islands, and the surrounding scenery. Pursuing our course, we reached our destination, where I found a large congregation waiting my arrival; in preaching to whom, though at the commencement I felt much worn down by fatigue, the Lord gave me unusual energy of body and mind, and greatly blessed both myself and the people.”

“ June 5th.—We visited Milltown, the property of Sir William Godfrey, where is a good Protestant population. Here I preached twice, and held a love-feast, at which about one hundred persons were present, many of whom gave evidence of the existence of much of the life and power of religion. I felt grateful to God for such a place, and

such a society in Kerry. On Monday, I visited the Rev. Mr. Nash of Ballintegart—a clergyman who loves the truth, where I preached and spent the night. The four following days I preached in Dingle, Ballyseedy, Tarbert, and Pallas; and on Saturday reached Limerick, where I met Doctor Coke.”

“ 12th.—I preached in the morning at ten to a large congregation; at noon attended service in John’s church, when the Rev. Mr. Maunsell preached an excellent sermon; and in the evening, at six, heard the doctor preach with much power to a very crowded audience, to nearly four hundred of whom we afterwards administered the sacrament, under the overshadowing presence of him whose dying love we were commemorating. The next day I proceeded in company with the doctor to Nenagh, where, at twelve, I preached in the court-house to a large but disorderly assemblage, with little prospect of good, save to the few pious persons that were in attendance. Thence we went on to Cloughjordan, where, in the evening, the doctor preached to a more numerous congregation, and of a widely different character. Both under the word, and in the administration of the sacrament which followed, the Lord was indeed in the midst of us. The following day we came to Roscrea, where the doctor preached at noon, after which we passed on to Mountrath. Here, in the evening, the doctor preached in the open air to about two thousand people, to upwards of five hundred of whom we administered the sacrament in the market-house, amidst a pentecostal shower of blessings. Next morning the doctor proceeded to Dublin, and I returned home.”

“ 29th.—Set out for Dublin to attend the conference—the first I was at. On Friday, July 1st, its

sittings commenced, and were continued from day to day, until Wednesday the 13th, when business was brought to a close. Doctor Coke presided. My brethren did me the honour of admitting me into full connexion with them. O Lord, enable me, a poor worm, to discharge with faithfulness the important duties of the trust confided to me on that solemn occasion. Be my wisdom and strength; and let me so feel my insufficiency for the great work in which I am engaged, that I may, every moment, cast myself upon thy boundless mercy in Christ Jesus. Amen! I never before saw so impartial a tribunal as was the conference. Every preacher's character, as is always the case, underwent the most searching scrutiny, and every man was treated according to his desert. Not many were censurable; yet a few were expelled, and others suspended or put back on trial. Some petitions, praying for the administration of the ordinances of baptism and the Lord's-supper by the preachers, were presented to the conference. This gave rise to a discussion on the subject, in which the evils that had arisen from a recent attempt to introduce this measure into the society of Cork, were prominently put forth; the result was, that the prayer of the petitioners was almost unanimously negatived. The preachers generally seemed to be impressed that, irrespective of other consequences, the adoption of the measure, and the change it would effect in the relative position of the society, would materially militate against their usefulness. It was brought before the conference, that in Foulah, in Africa, a field was open for missionary enterprise, and two brethren, Murdock and Patten, offered themselves for this service. It devolved on me to preach before the conference four times, which occasioned me much fear and

trembling; but my confidence was in God, who not only strengthened and comforted me, but, in some degree, I trust, made my feeble ministry profitable to others."

"July 14th.—The brethren Smith and Joyce, in company with Doctor Coke and me, set out for England to attend the British conference. We sailed from the Pigeon-house, and next day, about three o'clock, P. M., arrived at Holyhead, and thence proceeded to Bangor, where we stopped for the night. The next day's journey brought us through Conway, Corwen, and Llanrwst, to Llangollen—a town on the river Dee. Here, on a card of invitation, I visited Lady E. Butler and Miss Ponsonby, who have chosen a sweet retreat in this place, where they intend to spend their lives. May they spend them happily, and die in peace. The following day our route was through Salop, and along the Severn, to Colebrook-dale."

"18th.—We went to Madeley, to breakfast with Mrs. Fletcher, having previously apprised her of our intention, through the Rev. Mr. Walter, the pious clergyman of the parish. In this delightful spot were many things to excite admiration. To me it was more than classic ground: it was memorable, not only as having been long the residence of one of the greatest and holiest men of his time, and as the place from which emanated those productions of his pen, which will perpetuate the name of Fletcher to latest posterity; but on account of the blessed savour of genuine religion, produced by his pious instructions and godly example, which still imbues the hearts, and shines in the lives, of many of the inhabitants of the parish. His study remains as it was in his lifetime. On the walls are several select sentences, and suitable texts of scripture, in various languages, calculated to excite to piety,

and zeal for the glory of God; his writing-desk occupies its usual position; and his likeness stands over the chimney-piece. These, with many other remembrancers of him who once owned them, are interesting mementoes; but the most precious of all is his pious widow, who is indeed an ornament to the christian profession, and an honour to her sex. She has a dropsical affection; but is, notwithstanding, incessant in her Master's work, and preaches every day. At noon Doctor Coke preached; and after partaking of a cold repast, we took leave of this venerable mother in Israel, and proceeded to Birmingham. The next day, parting my brethren, who went direct for the metropolis, I took coach for Coventry, having private business to transact in Bedfordshire. Thence I proceeded to Horsley, and, taking a chaise, passed through Woburn demesne, a princely place belonging to the Duke of Bedford, to Ampthill, the residence of the Earl of Upper Ossory, with whom and his family I spent the day. Having accomplished my business, I proceeded next morning on my journey."

"July 21st.—Arrived in London, where I met a cordial reception; especially from Mr. Gardner and family, 18, Cloth-fair, with whom I stopped during the conference—three weeks. I never witnessed more of the simplicity of the gospel, of christian love, or warm-hearted friendship, than amongst the followers of my blessed Master in this city. My Irish brethren and myself were quite at home with them. In the numerous invitations we had to partake of their hospitalities, we were generally asked together; and while we reaped their carnal things, the Lord so enabled us to sow unto them in spiritual things, that many of them, I trust, will have reason to bless God for our visits. Nor were these occasions of hallowed intercourse with our friends

the only seasons of consolation I experienced; the whole time of the conference was a continual feast to my soul. All the sittings for business were conducted with christian temper, and as in the immediate presence of God; and were productive of holy feeling and brotherly affection. The only drawback to my happiness was, the announcement that I was to preach in several of the London pulpits. The thought of having to address overflowing congregations in the greatest city in the world was, to me, overpowering. But my gracious Master, in wondrous condescension, upheld me, and raised me above my fears; and while, in humble dependence upon him, I simply preached the gospel to the people, he accompanied it by his power; demonstrating, that he still chooses the foolish and the weak to confound the wise and the mighty. My highest comfort, however, was in meeting sister Pawson's classes, and at prayer-meetings in private houses. Some petitions were sent from Ireland to this conference, praying to have the sacraments administered by the preachers; but they were rejected: the English brethren wisely concluding that we must be the best judges of what answers ourselves."

"August 12th.—Brother Joyce and I took leave of our London friends, and set out for Bristol, on our way to Ireland. We arrived in that city next morning, where we were obliged to remain a fortnight waiting for a passage. We took the delay as coming in the order of providence, though we could not see any end answered by our detention. The peace of the Bristol society had for a length of time been greatly disturbed, and their contentions, about the time of our being there, had arisen to a height, which not only made our sojourn amongst them disagreeable to ourselves, but pre-

vented our usefulness to others. The dispute was between the trustees of the chapels and the preachers, respecting service at church hours, and the administration of the sacraments by the latter, to which the former were opposed. The preachers and their party had erected a new chapel, into which it was sought to have the change introduced; but as this could not be legally effected, unless desired by a certain majority, and those seeking the change were the minority, the conference could not accede to their wishes. This gave the trustees and their friends a triumph, while those who sought the change felt the chagrin of disappointment. It was amidst this very unpleasant state of things, that brother Joyce and I passed our time in Bristol. The brethren Mather and Pawson were specially sent by the conference to restore tranquillity, and probably would have succeeded; but when, at a meeting composed of deputations from the contending parties, matters appeared to be on the point of coming to an amicable conclusion, Mr. Bradford, the superintendent, declared his determination to open the new chapel at church hours, and to administer the sacrament, and thus settled things in his own way. Mr. Bradford is a man whom I greatly love and respect, but I considered him, in this case, grossly faulty. The trustees strongly pressed me to remain for some time in Bristol, to preach in their chapels; but this I declined, though I thought well of their cause."

"26th.—Brother Joyce and I sailed on board 'The Sturdy Beggar,' a brig bound for Dublin; but after having been tossed about for three days in the Bristol channel, we had to put into Ilfracomb. The cabin passengers, eighteen in number, took up their abode at the principal inn, where we were obliged to remain twelve days, before the

weather permitted us to proceed on our voyage. The second night of our stay I had a dream, in which I thought it was said to me, 'You must preach the gospel here, for therefore have I sent you.' Such was the impression this made on my mind, that I could find no rest but in the determination to use every possible effort to afford the inhabitants an opportunity of hearing the word of life. With this view, brother Joyce and I spent much time in endeavouring to obtain a place for preaching. Failing in our attempts, and the sabbath approaching, I wrote to the clergyman of the church, informing him that I was a minister from Ireland, and had my letters of ordination; and that if agreeable to his views, I would have no objection to assist him on Sunday, either by reading prayers or preaching. It was replied to me, 'that the bishop had ordered, that no clergyman should be admitted to any pulpit within his jurisdiction, who was not licensed in the diocese.' Brother Joyce and I next waited on the dissenting minister, who, learning that we were trinitarians, said he could not allow us the use of his pulpit, as his people would not receive our doctrines. We attended divine service in the church; in the sermon was dealt out a severe philippic against false teachers, and it was even observed, that some of them might be then present. On the congregation's coming out I ascended a tombstone, and announced that I was a clergyman from Ireland, one of those who was denounced in the sermon as false teachers, and that I would preach at the rope-walk, in the evening, at five o'clock. Accordingly, at that hour we commenced service, and before the singing was concluded, upwards of three hundred persons had assembled, to whom the Lord so enabled me to declare his counsel, that I saw I was not as one

beating the air. Before dismissing the congregation, I published that another Irishman would preach there the following evening. At the appointed time, the owner of the place was on the spot, and would not suffer brother Joyce to proceed. We remonstrated with him, but to no purpose. At length, however, he permitted us to have preaching at an old lime-kiln not far distant. When brother Joyce had concluded his sermon, and we were about to withdraw, an old woman came to us, whom we found to be conversant with the things of God; and who told us there were two men hearing us, a tidewaiter and a waggoner, who were religiously disposed. These she found for us, to whom, after some friendly conversation, we made known our anxiety to obtain a place in which to preach, and begged their assistance, which they willingly promised, and we parted. Early next day they called at the inn to inform us, they had procured a large room, belonging to a woman who had been at preaching at the rope-walk, on Sunday evening, and who was deeply awakened to a sense of her sinfulness. We were delighted at the news, and at once went to see the room, which we found a spacious one indeed, but it contained four beds. On its being remarked that they occupied much of the space, the woman of the house said she would have them all removed before the hour of preaching. We returned to the inn, and with no little degree of elation reported our success. Our hostess, who, in the interim, came to know where we had been, said, 'Gentlemen, I wonder you would think of preaching in such a place.' It was asked—why? She made no reply, but soon after, in company with some ladies who were present, left the room. To come at the meaning of our hostess, I called in the waiter, and asked if he knew the house.

He laughed, and said, 'Yes, sir.' I inquired why he laughed? 'Why, sir,' said he, 'it is a house that some gentlemen are fond of going to.' 'How providential,' exclaimed brother Joyce, 'that we have heard this so soon!' I was shocked myself, but almost at the same instant the words of our Lord rushed into my mind: 'Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you;' and I resolved, that, by the blessing of God, I would preach in the place. A bellman was employed to notify the intention; he was instructed to publish that *two Wesleyans* were in town, and that there would be preaching at such an hour, in such a house. The bellman proceeded to work, announcing, probably through misconception, that *two Welch Lions* had arrived in town, and would appear at such an hour that evening, in such a place. When the time arrived, brother Joyce, though much against his inclination, accompanied me to the house, which we found crowded with an assemblage such as would be likely to be attracted by so extraordinary an announcement. It consisted of sailors, coal-porters, &c.; and although my first thought when I got among them was, that these degraded outcasts had immortal souls to be saved, yet such was their appearance, their tumultuous conduct, and the improbability of doing them good, I could not help regretting that they had been brought together. For a while I was at a loss to know what to do—whether I should attempt to preach, or withdraw. At length I resolved that I would not allow the people to disperse, without saying something to them in the name of the Lord; and beckoning to me the only respectable looking person present, the boatswain of a Spanish brig that had entered the harbour with us, I requested him to stand by

me, which he readily agreed to do. I then read as my text, the passage which had struck me so forcibly in the early part of the day. The Lord gave effect to his word, and it became manifest that many felt its subduing power. The woman of the house, the officer of the Spanish brig, and several others were deeply affected. Thus encouraged, I published that brother Joyce would preach there, at the same hour next evening. On this occasion, we had a large and quite an orderly attendance. Brother Joyce's sermon was of an awakening character, and the Lord accompanied it with his blessing, so that many present were melted into contrition. At the close I announced, that if the weather continued unfavourable for going to sea, I would preach the next evening. The wind proving adverse, we had a still more numerous and respectable attendance. The Lord again set his seal to his truth; and it was manifest that his Spirit was powerfully operating on many of the congregation. Just as we concluded, our captain came to inform us that the wind was fair for Ireland, and that he would sail in an hour. This intelligence was evidently unwelcome to most of the people; and some, with tears, expressed their sorrow, that they should hear us no more. They were encouraged, however, by my telling them that they might be supplied with preaching from another quarter; that there were preachers not far distant, who would gladly visit them if they could provide them and their horses with free accommodation. Immediately this was offered; and, as my time was very limited, I, on the spot, wrote to the superintendent of the nearest circuit, informing him of the opening, and requesting that it might at once be taken into his plan. Thus was the providential design of God

accomplished, and Methodism introduced into Ilfracomb."

"Sept. 10th.—Late in the evening we put to sea, and after a rough passage of three days, and being reduced to great weakness by continual seasickness, I arrived in Dublin, where the cordial welcome of my precious friends cheered me, and through their kind attentions I soon recovered my strength. After a sojourn in the city of three days, near the close of which I preached twice with much comfort to myself, I returned to Tentower; where, all glory to my merciful God, I found my dear wife and daughter well, and that in nothing had I been a loser by my absence."

CHAPTER VIII.

The organization of the yeomanry—Sudden death of Mrs. Slack of Annadale—Domestic trials—Mrs. Averell leaves Tentower—Anecdote—Doctor Coke's illness—Mr. Averell enters on his plan—Prevented preaching by military authority—Irish Conference—Threatened invasion by the French—State of Religion in Cork—Remarkable occurrence at Dunmanway—Visits Bantry—Meets the Rev. Mr. Nash at Mr. Marshall's of Riverville.

DILIGENCE in business, as well as fervency in spirit, was always a striking trait in Mr. Averell's character. Being so circumstanced that he was obliged to retain a large farm on his own hands, he felt it to be his duty to have it properly cultivated. The time recently spent in attending the Irish and British conferences occasioned an accumulation of temporal business, so that for nearly two months he had to remain at Tentower. Attention to secular affairs did not, however, much lessen his labours in the vineyard of his Lord and Master. The sabbaths and the evenings of other days were invariably employed in preaching and meeting the people in classes for religious improvement at his own residence, and for several miles around it. Towards the close of the year, having regulated his temporal concerns, he prepared for again leaving home. But before doing so, he thus recorded in his journal his views respecting the aspect of the times:—

“ Though not fearful as regards myself, I am sometimes distressed in looking at the cloud of vengeance that is almost ready to burst over our guilty land. The yeomanry corps that are now in process of formation throughout the kingdom, however necessary they may seem to be for the defence of the country, and the preservation of its internal tranquillity, will, I fear, weaken our best safeguard. Many of the pious of the land, by being incorporated with them, will be likely to make shipwreck of faith and of a good conscience. New snares will beset them; temptations such as they were not accustomed to will assail them; and in constant association with the ungodly, there will be every danger of their becoming like unto them. But I turn from these appalling views; these things are with God, and there I am content to leave them. One thing is certain; come what will, it shall be well with the righteous.”

“ Nov. 15th.—Monday: set out on a short tour, which I commenced at Birr, where I preached in the evening. Here I met with the first of the bad effects, which I apprehended as likely to result from the organization of the yeomanry. They assemble two days in the week to be taught military exercise, and in most places one of these is the sabbath. The day preceding my coming, the yeomen, amongst whom are several of our members, were at drill; and others of the society, as well as a large concourse of the inhabitants, were drawn together to see them; and thus, without any colour of necessity, was the Lord's-day openly desecrated. Those of our people who would not join in this violation of the sabbath, were greatly grieved by the conduct of the less scrupulous; and I found the society in a very unsettled state. In

fact, the din of war, military preparation, and yeomanry organization seemed to engross all thought, and to be the subject of every conversation. In my sermon, I felt it my duty to bear a strong testimony against these evils, by which I not only incurred the resentment of the irreligious, but the displeasure of those amongst us who differed with me. I had, however, the testimony of my conscience, that I had delivered my own soul. From Birr I proceeded to Laurencetown; and, afterwards, in succession, visited Aughrim, Athlone, Strokestown, and Boyle. In the latter of these, I found the society much alive to God. I preached not only in the town, but also in the barrack to the soldiery, amongst whom are several men of genuine piety. Here we have a preaching-house nearly finished: Lord Kingston gave the site, as well as most of the timber, and a subscription of ten guineas."

"Nov. 25th.—From Carrick-on-Shannon I went to Annadale, to see my precious sister Slack; but, a few days before my arrival, she had taken her departure from our world to a better. She departed unknown to her family, who found the lifeless body in the attitude of prayer, after her soul had gone to glory. I never knew a more decided follower of the Saviour than was this truly devoted woman. With an elegant person, were united in her all that results from a liberal education, sound judgment, an enlarged knowledge of divine truth, deep experience in the things of God, a cheerful and lively address, and a spirit sweetly tempered by love to God and zeal for his glory. Her husband and children are much stirred up by her death, and I trust will persevere in the glorious course which she has finished. I spent three days with them;

one of which being a sabbath, I preached in the church to a large congregation, many of whom were Romanists."

" 28th.—Taking leave of the kind family of Annadale, I proceeded to Longford, where I preached twice to large and prayerful congregations. There is at present a blessed work of God in this town, both amongst the inhabitants and the soldiery. I find in almost every place I go, where there are soldiers quartered, many of them truly pious. Still I cannot well see, how the business of a soldier can comport with the life of a christian. I believe, however, if a soldier, when in the army, embrace religion, he may abide in his calling, and glorify God; but I cannot think that a man enjoying religion, which inculcates peace, could of deliberate choice become a man of war. I do not allude to what may be warranted by absolute necessity."

" Dec. 3rd.—Came to Tyrrellspass, where I passed the sabbath. God has been greatly glorified in this town, by means of two persons lately reclaimed from infidelity, and who are now zealously and effectively labouring to promote the spread of that religion, which was once the butt of their scorn and ridicule. I preached here three times, and administered the Lord's-supper to about one hundred persons, most of whom were truly feeding on him in their hearts, by faith, with thanksgiving. On Monday visited Bracca Castle, and was greatly rejoiced to find its possessors blessedly influenced by religion, and living to God. I spent two days with them, and felt great comfort in ministering the word of life. It is easy to preach to a praying congregation. The two following days preached in Tullamore and Ballyupahan, and on Friday reached home. All praise

to God, I never experienced more uninterrupted communion with him than during this little tour; and I feel it more and more the delight of my soul to do his will. O my God, do thou ever keep me as in the hollow of thy hand, and enable me to dedicate myself and all my powers more fully to thy service."

"24th.—Since my return I have, in the midst of severe trials, had much consolation. In the rector of the parish I have now a cordial fellow-labourer. We maintain sweet union, go hand in hand in all our religious meetings, and the Lord is blessedly reviving his work in the country around us. But while God mercifully gives me the desire of my heart, in blessing my own soul and the souls of others, Satan labours to destroy my worldly happiness, and is but too likely to be successful. My dear wife, under increasing delusion, has shifted her position, and taken up other ground, upon which alone can be based our domestic peace and comfort. Before, she was content with absenting herself and keeping our child from the means of grace in the house; but now nothing will satisfy her, short of the discontinuance of them altogether. This, exclusively, is the condition upon which I am offered peace; but on this ground it cannot be accepted. I would give for it a right hand, or a right eye, but not a good conscience. When and how these things shall end, I know not; I leave them all with God."

"25th.—The Lord's day, and the anniversary of his nativity. Early in the morning we had a large assemblage, and more than an angelic visit, or the glory of the Lord shining round about us—our glorious Emmanuel himself was present, not in infant weakness, but in mighty power, and his visit was to the hearts of the people. At noon we

had another refreshing time : the rector preached a profitable sermon, after which I assisted him in administering the sacrament to a large number of communicants, under the hallowing influence of the divine presence. In the evening there was a numerously attended prayer-meeting, at which God crowned this day of blessing with still more abundant blessings. The throne of grace was indeed accessible, and the windows of heaven were opened to us. The four following days were employed in attending the quarterly-meetings of Mountrath, Ballyupahan, Mountmellick, and Maryborough—truly memorable seasons.”

“ 30th.—Friday : this is a day of trial such as I never before had to encounter ; it has brought my family affairs to a crisis. My dear wife has withdrawn herself from Tentower, taking our daughter with her ; and refuses to return on any other than her own condition, that all the means of grace which have been established in my house be given up—a condition with which I cannot comply. Thus am I bereft of all that is dear to me in this world. Lord, help me to maintain my hope of a better world. Oppressed in mind as I am, it would best suit my feelings to remain at home for the present, but having a positive engagement to visit the societies of Ballinasloe and Aughrim, I cannot bring myself to disappoint them.”

“ January 1st, 1797.—The sabbath : after a deeply solemn and profitable time last night, in closing the old year, this day has been an auspicious beginning of the new one. In Aughrim in the morning, and in Ballinasloe in the evening, the Lord gave his word, and made it a blessing to my own soul, and to the souls of the people. In comparing things temporal with those that will be eternal, and especially in thinking of eternal glory,

and an eternal life to enjoy it, I was greatly comforted. I still, however, felt my mind burdened; but my conscience was at ease, and the peace of God sustained me. At our quarterly-meeting, next day, in Ballinasloe, the Lord was again very present, and great was our rejoicing. The following day, at noon, I preached in Aughrim, and in the evening at Fairfield, on both of which occasions we were overshadowed by the cheering presence of our God. On Wednesday I preached in Birr, where all was confusion and dismay, occasioned by the news of the French having entered Bantry Bay. The case of the soldiers was very distressing, having to make forced marches through deep snow, in which several of them perished. O happy state of grace! What terror now seized the ungodly! How calm, on tumult's wheels, were those whose anchor was cast within the veil, and whose trust was in God. In Borris-in-Ossory, next evening, after preaching, we had a solemn time in renewing our covenant with God. On Friday I returned home; but my house was a lonely habitation. I had hoped that my wife would have thought better of matters, and that on my arrival I might find her here; or that, at least, it would not be difficult to persuade her to return: but vain was my hope; she was more inflexible than ever, and probably the breach is now irreparable. O Lord, undertake for me; let thy blessed Spirit dispel the delusion under which my once affectionate wife has separated herself from me; and may thy mercy ever encompass my beloved child, and abound toward her in all blessing. O God, for thy Son's sake, save them—save us all—save us unto life eternal. Amen!"*

* Mrs. Averell's withdrawal from her husband ended in a final separation between them. She and her daughter, from

This disseverance of Mr. Averell's earthly ties led him to resolve on letting all his lands, save two or three parks adjoining his house, "that he might," as he says himself, "sit more loose to the world, and give himself more fully to the work of the Lord;" adding, "that he had now no source of comfort but God and his church." This afflictive change in his domestic affairs did not occasion any suspension of his ministerial duties; he was in labours more abundant, and signal success continued to crown his efforts in his Master's work. Such untiring exertions might have seemed a new epoch in the life of an ordinary man, but with him it was only pursuing "the even tenor of his way." His journal for the year is very copious, and deeply interesting; but is of such unvarying equality, that we could not give extracts that would do it justice, without giving them on a scale too large for our limits; we must, therefore, content ourselves with a general and cursory view of it.

Mr. Averell spent the latter part of January and the beginning of the following month, in labouring amongst those whom he still called "his own people." Their growing prosperity in religion, and their kind sympathy for him, greatly contributed to console his mind, and he felt that, though his earthly comforts failed, the mercy of God, in Christ Jesus, abounded toward him in all blessing.

About the middle of February he entered on a tour through parts of the counties of Tipperary, Waterford, Wexford, Kilkenny and Carlow, in which, with the exception of a short interval at

that period until Mrs. Averell's death, lived apart from him, and were allowed by him a separate maintenance of £200 per annum; which he afterwards increased to £300, and subsequently to £400.

home, he was occupied until the beginning of the month of May. While on this tour, an occurrence of rather an amusing character happened at Enniscorthy. There was in the society of that town a man of the name of Tom Proud. Tom was naturally active, and was sure to leave nothing undone to have a good congregation, when a preacher was in town. In announcing from house to house that Mr. Averell was to preach, Tom did not omit telling the people that Mr. Averell was a clergyman. The Rev. Mr. H——, the clergyman of the town, hearing the statement, gave it a flat contradiction; said “it was a hoax; that Averell was no clergyman;” and even made the assertion to Tom himself. This was mortifying to Tom; it lowered his pride, and went to impeach his veracity. Always active, Tom was not inactive now; he was soon at the house where Mr. Averell stopped, and rushing unceremoniously into the parlour where he and the family, with some friends, were at dinner, he abruptly addressed Mr. Averell, saying, “Sir, Mr. H—— says you are no clergyman.” Tom’s sudden appearance, hasty manner, and earnest address, excited no little surprise, and afforded some amusement at the dinner table. Tom, meanwhile, stood like a statue, waiting for an answer. Mr. Averell at length said, “Well, Tom, when you see Mr. H——, give him my compliments, and tell him ’tis strange if I am no clergyman, for it was I who married him.” Tom withdrew as hastily as he had entered; and, prepared as he now was to meet Mr. H——, his impatience would not allow him to wait for a casual opportunity; he speedily set off for his house. On obtaining admission to the hall, he was told that Mr. H—— was at dinner and had company. This was no insuperable barrier in Tom’s way; he abruptly opened the dining-room

door, and making himself half visible, said, "Mr. H——, Mr. Averell sends his compliments, and bids me say, that if he be no clergyman, it was he who married you and Mrs. H——." Mrs. H——, who had a high respect for Mr. Averell, with whom she had formerly been intimately acquainted, turning to her husband, said, "And did you say, dear, that Mr. Averell is no clergyman?" "O yes," said he, "I did say it in jest;" and, addressing Tom, said, "Proud, give my compliments to Mr. Averell, and tell him I consider him as much a clergyman as I am myself!" Tom, now satisfied, promptly disappeared, *proud* that he had made good his point, and that it could never again be denied that Mr. Averell was a clergyman!

After Mr. Averell's return home, and while prosecuting his labours around Tentower, he thus writes of himself: "It is astonishing what enmity rages against me: I am become an object of abhorrence to the ungodly, who, wherever I am known, both at home and abroad, frequently assail me with abusive language, and often with stones. Nor is this feeling confined to the benighted papists; I find it pervades the wicked of all sects and parties."

His birthday, May 7th, which this year fell on a sabbath, he thus notices: "I have closed my forty-third year. How good is God! What mercy has followed me all my life! and blessings of every kind are still increased to me. Through the mercy of God, in Christ Jesus, my soul is daily advancing in the divine life; and I feel that I am acquiring more strength, and greater stability in the ways of holiness. I see every day, more and more, that it is when I exercise the grace I have, that God gives more abundant grace. I find that I never have any grace to spare; but must live every moment by what the moment brings. This has been a

glorious day to me. At Bowley, in the morning, both at preaching and class meeting, the Lord wonderfully poured down his Spirit upon us, and great indeed was our rejoicing. In Knockballymahon, where I preached immediately after church service, we had another gracious visitation from on high. And at Borris-in-Ossory in the evening, it was as if the good wine were kept till the last. The Lord rained upon us showers of blessings."

About the middle of June, Doctor Coke, who was on a tour in Ireland, having taken ill, sent his route to Mr. Averell, with a request that he would take his place, and attend to his appointments. He complied, and at once entered upon the doctor's plan, which occupied his time until near the conference. During this period he visited the Athlone, Longford, and Drogheda circuits. Most of the country through which he had to pass had been lately put under martial law, and almost every day he witnessed its effects. On every hand were to be seen houses on fire, and the ruins of those that had been consumed; or military tribunals, in their summary way, disposing of human life, while many places were stained with the blood of those whom they had doomed to be shot. This was an appalling state of things; but it was a desperate remedy for a still more desperate evil. The insurgents took away life, and destroyed property, lawlessly, and without any semblance of trial; and executed their vengeance on the innocent—they themselves being the criminals. But martial law limits the authority of military tribunals; they bring to trial, and must have evidence of guilt before they award punishment. Still, however, it invests such tribunals with an authority that may be greatly abused. From its main provisions, which are designed to subdue the insubordinate, the loyal

have nothing to fear—it is their safeguard; but in its minor bearings, which are more under the control of individuals—if the administrators be arbitrary, capricious, wicked, or worthless—not only the civil rights, but the religious liberties, of even the most deserving may be greatly abridged. This was the case with Mr. Averell himself, while on Doctor Coke's route, respecting which he writes: "In Tullamore I met the effects of martial law, lately proclaimed in that part of the kingdom. While preaching in the ball-room to a large congregation, on these words, 'Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's;' some practical atheists, who were present, bore with me while I was enforcing allegiance to the king; but became turbulent when I urged what was owing to the King of kings. One man, more rude than the rest, told me several times to hold my tongue, but I took no notice of him. At length an officer ordered me to silence. Much clamour now ensuing, I could not proceed with my sermon, and gave out a hymn, in singing which most of the congregation joined, and the malcontents withdrew in a rage. Having resumed my discourse, I had not proceeded far, until a sergeant, entering the room, delivered a command to disperse; with which, after a short prayer, and announcing preaching for the next day, we complied. Soon after, I had a peremptory order sent to me, that I should not attempt to preach again in the town. I expostulated by letter, and begged a hearing; but the reply was a still more arbitrary order against my preaching, accompanied by my sentence, as to the punishment that would be inflicted on me, if I disobeyed; and, as if this were not enough, it was confirmed by a captain of dragoons, and two other officers, rudely

coming into my room, when I was in bed, between twelve and one o'clock, to threaten me with the certain consequences of my attempting to preach. I had, of course, to submit, and next day left the town."

This was, however, the only place, during the tour, where he met with any obstruction to his labours, from the exercise of despotic power, unduly assumed, under the sanction of martial law. Everywhere else he had peaceable audiences, and on several occasions, owing to the crowds that attended his ministry, had to preach in the open air. Wherever he went, he witnessed much of the confusion resulting from the insurrectionary spirit that prevailed throughout the country; but the Lord, in many instances, gave him to see the more peaceable fruits produced by the spirit of the gospel. He notices several places where, amidst the turbulence of the times, the work of God was greatly prospering; and speaking of the Athlone circuit generally, he says, "There is on this circuit a deep and spreading work of grace, accompanied with much life and power. They have got James Carter, a promising young man, raised up in the neighbourhood of Tentower, as a third preacher; whom the Lord, I trust, will make an eminently useful labourer in his vineyard."

In the beginning of July, Mr. Averell went to Dublin, to attend the conference, which commenced on the 7th. Respecting it he observes:—"The meeting of the brethren was indeed a happy one; and was especially remarkable for great union of spirit amongst them. All difference of opinion, every private sentiment was swallowed up, in the common interest that was felt for the welfare of the general cause we all had at heart—the glory of God, and the salvation of souls. To this blessed

union, no doubt, the awfulness of the times considerably contributed, by bringing us nearer to God, the fountain of good, the centre of unity. As might be expected from our oneness of heart and purpose, God was of a truth in the midst of us; all our meetings for business were conducted as under his all-seeing eye, and our religious services, generally, were eminently acknowledged of him. I had allotted to me, by my brethren, an ample share of the sermons that were preached during the time of the conference, indeed more than I desired; but though it was trying to me to preach so often, yet I was divinely supported; and as I aimed at nothing but the glory of God in the salvation of souls, he deigned to glorify himself through my weak instrumentality, by making his word a blessing to the people."

From the beginning of August until the end of September, he was engaged in a tour through the counties of Carlow, Wicklow, Wexford, Waterford, Cork, and Tipperary. His journal, during this period, is not less interesting than parts of it from which we have already made numerous and lengthened extracts; but, for the reasons before assigned, we must be concise, and will merely observe that throughout this journey he had uninterrupted outward peace, enjoyed much communion with God, in many places saw fruit of his labours, and in some instances gracious outpourings of the divine Spirit. He returned to Tentower on the last day of September. Having spent a week at home, he proceeded southwards. Of his visit to Cork he writes, "There is in this city a great and blessed work of God. It commenced at the time of the threatened invasion by the French at Bantry. Our large preaching-house, in the Marsh, was kept constantly open for prayer; and such was the state of alarm, that multitudes flocked to it.

Many who before lived in utter regardlessness of God, now earnestly sought his protection; and, under the awakening influence of the divine Spirit, saw their guiltiness, took refuge in Christ, and found mercy. Another thing that contributed not a little to the prosperity of the cause of religion, was the bishop's having given the use of the French church to the society. This not only removed the prejudices that many entertained against Methodism, but led them to attend its services; and not a few of them were brought to the knowledge of the truth as it is in Jesus. Besides, the preachers are truly devoted men; they live in the affections of the people; the Lord gives powerful effect to their ministry, and our Zion is indeed glorious. During my stay amongst this loving people, my soul enjoyed a continual feast. Not only in the public ordinances, but in all our meetings and social parties, our God was the glory in the midst of us, and peace and joy seemed to gladden every heart. Before our parting, which was a very affecting one, we renewed our covenant with God, and found it to be a solemn time."

From Cork he proceeded to Bandon, where he did not find much life among the people. He says of it: "After the warm clime of divine love, out of which I had passed on leaving Cork, this was like the frigid zone. We had, it is true, large and attentive congregations; but I felt that I was not supported by the prayers of the people." He next visited Inishannon, "where," remarks he, "almost all the Protestants in the town came to preaching. The poor loving weavers of this place, a few years ago, by wonderful exertions, erected a good preaching-house, which will hold about four hundred. Their love taught them all trades necessary for the building and finishing of it, which

they accomplished without entrenching much on their time for labour. What cannot love do?"

In noticing his visit to Dunmanway, he observes, "There are here a good many Protestants, and a commodious preaching-house, but there is great opposition to the truth. The late proprietor of the town threatened to duck in an adjoining lake the next preacher that would visit it; but the day before his coming, he himself was drowned in the same lake, by the breaking of an oar, which had been made on the previous Sunday. Many were present who could swim; but being awed by a dark cloud that at the time overspread the lake, no effort was made to save him, and he perished. I had large congregations both evening and morning, chiefly composed of Scotch soldiers, who, from their love of the bible, are always willing hearers wherever I meet them." Thence he went to Skibbereen, and afterwards to several country places, on his way to Baltimore. "Here," says he, "I met brother Murphy, with whom I set out through a wild, trackless mountain. Part of our way was over smooth flags, on one of which my horse lost his hold and fell on me, but, through the care of my merciful Preserver, I escaped without much injury. We at length reached our destination, Mr. G. Swanton's, in the most lonely place in which I had ever before seen a human habitation; but to those fond of retirement it is a delightful retreat. Notwithstanding its secluded situation, our gracious Guide had his eye on it, and sent us on his errand, though, like Jonah, I was unwilling to go. I preached to a congregation of ten persons, the largest that ever was in it before. As I found two of Mr. Swanton's daughters under conviction for sin, I spoke on Jacob's wrestling with the angel; and afterwards, during tea, while we

continued the subject, the Lord opened the heart of one of them, Ann, to attend to the things which were spoken, and brought her into the glorious liberty of his children. The other, Susan, after a night of wrestling in prayer, was at daybreak enabled to rejoice in an assurance of the divine favour. And in the morning, at the sacrament, the Lord spoke peace to their mother. All glory to God."

From this retired but lovely spot, now rendered a thousand-fold more interesting than it was before, by the mercy which God had so abundantly manifested to its inmates, Mr. Averell proceeded to Bantry, where he was much comforted in addressing a considerable number of persons, on many of whom, he could perceive, the word had good effect. After visiting Kenmare and several other places, he reached Mr. Marshall's of River-ville. "The christian love and zeal of my pious host," he observes, "had brought together upwards of twenty dear friends to meet me. Of this number were my good brother, the Rev. Mr. Nash, and his wife, lately converted, who came from near Dingle to spend the day with us—a day not to be forgotten. While brother Marshall hospitably entertained us with the good things of this life, our souls were blessedly feasted from on high. At preaching we had a large congregation, some of whom were people of fashion: the Lord was powerfully present, and abundantly gracious. There were many penitents, amongst whom was a young lady, who but a little before was full of herself, but now she threw away her plumes, and cried aloud for mercy. A young gentleman also, who was a yeomanry officer, and in military costume, was brought to the foot of the cross, imploring the forgiveness of his sins. Is any thing too hard for

God? Lord, take to thee thy great power, and subdue the hearts of the people unto thyself." Leaving Riverville, he visited Milltown, Tralee, Castleisland, and some other places in the county of Kerry; and on his way to Limerick, preached in most of the towns on his route. Respecting Limerick he writes, "In this city are the most crowded and fashionably dressed congregations I have seen. Prejudice seems to be entirely done away; all ranks attend preaching, and the sweet sound of brother Smith's silver trumpet brings out numbers to hear; but there is not much life among the people. There are however many very precious christians in the society; and I had, during my stay, some blessed times of refreshing, both in the public ordinances, and in social intercourse with the pious." Mr. Averell now directed his course homeward, and arrived at Tentower in time to spend the Christmas holy-days, in ministering the word of life to "his own people."

Soon after Christmas he made a short excursion into the county of Wicklow, during which he preached in Bray and some other places. "In Bray," he observes, "though we have no class, a good many attended preaching, and I trust, from the deep attention with which they heard, that my visit was not in vain. The man and his wife who entertain the preachers are steady, devoted, uniform christians. They formerly lived in a remote part of the country, and, though in very straitened circumstances, received the preachers, and had a prosperous class in their house. A rich relative, from whom they had high worldly expectations, threatened to debar them from all claim to his property, if they did not renounce Methodism; but they were too well grounded in religion to barter its enjoyments for earthly gain; and, regard-

less of the old man's threats, pursued their heavenward course. He was, however, overruled, and at his death left them all he had—£500 a year. And what is a rare case, the sudden rise of this couple to affluence has not lowered the tone of their piety; they retain their christian simplicity, and are walking humbly with God. Their greatest anxiety is, that the Lord may raise up a people in this town, with whom they can enjoy the happiness of christian fellowship."

CHAPTER IX.

New year's breakfast in Whitefriar-street, Dublin—Mr. and Mrs. Johnston of Lisburn—Mr. Averell again visits his aged parents—Londonderry—Singular method of conveying reproof—Hon. and Rev. Mr. Cole—Tentower sacked by the rebels—Arrest of Lord Edward Fitzgerald—Outbreak of the rebellion—Mr. Averell notwithstanding continues his labours—Remarkable occurrences at Monasterevan during an attack by the insurgents—Providential preservation of William Gosselin, Esq.

MR. AVERELL spent the close of the year 1797, and the commencement of 1798, in Dublin. He greatly enjoyed this visit, as appears from the following entries in his journal:—

“Dec. 31st.—Preached this evening in Whitefriar-street to a crowded congregation; and was, by divine aid, enabled with great liberty to offer a full, free, and present salvation to the people. A love-feast followed, which was indeed a feast of love; the heavenly fire was burning in most hearts, and those who gave a reason of the hope that was in them, spoke as they only could speak who had deep experience in the things of God. Afterwards met a large party at brother Arthur Keene's, where we terminated the old year, and entered upon the new, under a most gracious influence. We dedicated ourselves afresh to God, and he testified his acceptance of us, by a renewed manifestation of himself to our souls.”

“January 1st, 1798.—Attended a public breakfast in Whitefriar-street preaching-house, provided by the stewards of the society, who, after breakfast, gave a statement of their financial affairs, including

the receipts and disbursements of the past year. Never was I more delighted, than in seeing a number of men, from motives of pure benevolence, engaged in promoting the happiness of others. With funds of about £1000, annually subscribed by themselves and their friends, they permanently support twenty-four widows, and relieve several thousands of poor persons in the course of the year. Our meeting was indeed a happy one; all was peace, harmony, and love. When the financial part of the business was concluded, the rest of our time was devoted to spiritual conversation, singing and prayer, during which the glory of God filled the place—God himself filling our hearts. So very extraordinary was the manifestation of the divine goodness, which accompanied the beginning of this year, that the minds of many were impressed, that it would either be a year memorable for the prosperity of the work of God, or one of heavy trials and afflictions.”

After spending a fortnight in Dublin, he set out on a tour to the north, which occupied three months. The first places in his route were Drogheda, Dundalk, Newry, and the Rev. Mr. Tighe’s near Rathfriland, in all of which he sowed the seed of life with hope of fruit. He next visited Downpatrick, of which he writes, “This is an irregularly built town, and on a bad site; but it stands in the midst of a rich and beautiful country. It is celebrated as the supposed place of interment of Ireland’s adopted saint—St. Patrick, and a well in the vicinity, called Strule, dedicated to him, is held in high veneration by the superstitious. Here too is an old popish abbey, transmuted into a superb looking cathedral. Though the town is large, and we have in it a good preaching-house, yet the congregations are inconsiderable; but there is a larger

society, and more of the life and power of religion, than in many places where we have more crowded assemblages attending our ministry. From Ballynahinch, where I next preached, I passed through a well-improved country—improving as I advanced—to Lisburn, and had a most cordial reception from my precious brother and sister Johnston. This couple, though nearly twenty years married, have never had a dispute, nor the slightest difference to settle. O religion! what a treasure! A competency which affords them all the enjoyments they wish for, would do little in providing the unnecessary, nay, injurious superfluities of some with whom I am acquainted. For domestic economy, family peace, and vital godliness, this couple, of all I know, stands unsurpassed. If all our friends possessed the invaluable secret of living as they do, what a heaven would it bring upon earth! In this house my soul was sweetly tuned to preach to a large congregation in the evening, I trust with profit to many.” Of his journey to Belfast he says: “I have not seen a more delightful, rich vale than that through which I passed: it is not unlike the outlets of London, if it had more woodland. I was agreeably disappointed in the state of things here; I had heard this town was the focus of the politics of the day, but to my great comfort I did not hear a word on the subject. Our people have much of the life of religion, and their zeal for God leads them to employ their time to better purpose. I preached to a crowded congregation, and afterwards, at the sacrament, while we commemorated the dying love of Jesus, we felt him to be indeed a risen Saviour.”

Mr. Averell's arrangement of his time allowing him only one day for Belfast, he was constrained, by the importunity of the people, to promise them

another visit in three weeks. Hence he proceeded to Lambeg, of which he observes: "At this delightful place I had a numerous audience, most of whom were spiritual worshippers, and our God gave us ample proof, that it is no vain thing to wait upon him. Both at preaching, and the sacrament, for which about two hundred remained, we sat under his shadow with great delight, and his fruit was sweet to our taste. Here I met that excellent woman, sister Gayer, who for nearly thirty years has been an ornament to religion. She had from childhood a concern about her soul, but it settled down into mere morality, in which she rested until after she had grown up to maturity. Happening one day to hear Doctor Crumlin, a person generally known by the Methodists of by-gone days, ask a poor man if he were converted—and the man, with streaming eyes, answering in the affirmative, giving glory to God—she was instantly not only stripped of her self-righteousness, but deeply convinced of sin, and never ceased crying to the Lord till she obtained mercy. She is now a christian indeed; dead to the world, but all alive to God; and though her religious attainments are great, yet she is as humble as a child. In conversation all her words convey light and instruction, and seem as if coming through her from the fountain of wisdom. Her property she looks upon as a deposit, for which she must account to the giver; and in disposing of it, which she commonly does upon her knees, after providing for herself the plainest fare and the most simple clothing, she gives the rest back to God, in the support of his cause, and the relief of his poor."

The next day he visited Moira, and preached to a considerable audience in the market-house; and thence went to Mr. Boyce's of Strawhall, late of

Moyallen, "where," he states, "notwithstanding there was a keen frost, and a heavy falling snow, we had a great crowd at preaching; the Lord gave his word, and accompanied it with power to the hearts of the people." He afterwards spent several days on the Tandragee circuit, where his ministry attracted large congregations, and was, on several occasions, greatly acknowledged of the Lord. After noticing that they had on the circuit eleven local preachers, who were constantly employed in sowing the seed of life on the sabbath, and frequently on other days, he adds: "So much preaching requires much prayer, to keep the head from preponderating." He further observes: "In this country, and indeed in the north generally, people of all religious denominations come to hear us; nor is there an instance of any of them acting disorderly: the preachers too are respected for their work's sake, even by those who widely differ from them in their religious opinions. I find it very pleasant to labour here, compared with those parts in which popery prevails, where I have been often assailed by the most abusive language, pelted with stones, and obliged to fly for my life. O popery! thou art the curse of the land! Surely God will not suffer thee much longer to disgrace the christian name, to dishonour his Son, and to destroy the souls of those whom he came to save."

Proceeding by Armagh, Charlemont, and Dunganon, where he ministered the word of life to large and attentive audiences, he reached Mullan, the place of his nativity; and found his father and mother—the former eighty-three, and the latter seventy-six years of age—both in good health. After spending a week with them, during which he every day preached in some part of the neighbourhood, to great assemblages of people, he took

an affecting leave, and resumed his tour. Having to revisit Belfast, he, on his way thither, preached in Garvagh, Portglenone, and Antrim; and returning to Coleraine, visited Ballinderry, Ballymena, and Ballycastle. Speaking of his visit to Coleraine, he says: "With our affectionate and devoted society in this town, I spent six days, in unspeakable comfort to my own soul, and, I trust, with profit to them. In preaching the simple gospel, God made it, indeed, glad tidings of great joy to many precious souls. I have but one thing against the friends here; they keep the gospel of the Son of God cooped up in a house not much better than a stable." He next proceeded to Newtownlimavady, where he preached, and administered the sacrament; and then went on to Londonderry, of which he remarks: "I found it as strongly fortified, probably, as it was at the time of its memorable siege; but its inhabitants seem entirely to forget that 'unless the Lord keep the city, the watchman waketh in vain.' When at church on the sabbath, we could scarcely hear a word of what was read from the desk or pulpit, for the noise of martial music; the troops all the while marching and countermarching upon the walls. O thou insulted God, can it be by such violators of thy holy day thou wilt save the land! Nor is it by the military alone that the Lord is dishonoured; the inhabitants generally seem to be hardened in transgression; there are a few, however, who, amidst the aboundings of iniquity, seem resolved to stand on the Lord's side. I preached four times to large congregations, and though I had not much expectation as to the results, yet I believe some good was effected."

Few men were more strenuous in inculcating the apostolic injunction, "that women adorn

themselves in modest apparel," than was Mr. Averell: wherever he met conformity to the world in dress, whether in public or in private, he bore his testimony against it; and, in doing so, sometimes used illustrations peculiar to himself. An instance of this kind occurred during his visit to Londonderry. A lady, who was in the habit of attending preaching, invited him to breakfast: as he was in all cases punctual, he went at the appointed hour; but was obliged to wait a considerable time before the lady made her appearance. On her entering the breakfast parlour, after the usual salutations were passed, he said, "Well," my dear friend, "I fear you spent too much time at your toilet this morning." "O indeed, I think not, Mr. Averell," she replied; "but you are always too severe on us about our dress." "Well now," continued he, "would you have taken so much pains and devoted so much time to your dress this morning, if all the world were like my horse?" The allusion to his horse, as we may suppose, startled her not a little; but regaining her composure, she inquired, "And pray, Mr. Averell, what may your horse be like?" "Why," rejoined he, "he is one of the best animals in the world, but he was not always so: and you will think it strange when I tell you that his goodness is principally owing to the loss of his sight. Before he became blind, he was constantly looking about him and starting at every thing he saw, so that it was almost impossible to get him to mind his work; but since he became blind, no animal can apply himself more willingly to labour than he does." He added, "My dear friend, you must become blind to all the vanities of this world, before you can apply yourself to the great work of your soul's salvation." Reproof conveyed in this homely and

familiar way, has often a more telling effect than when administered in more elegant and studied language.

From Londonderry Mr. Averell went to Newtownstewart. Of this visit he writes: "I preached to a numerous congregation, the plainest in dress and the most christian-like in their deportment that I have met with; nor was their religion a mere outward show; most of them had the root of the matter." Pursuing his course, he preached in Omagh, Ballinamallard, and Sedare; and then went on to Enniskillen, of which he observes: "I had crowded congregations, chiefly composed of people from the surrounding country, in which the work of God is blessedly progressing; but the town itself seems to be proof against the gospel. They are taking all pains to keep the enemy out, at both ends of the island on which the town stands; but alas! they seem not to be aware that the worst enemy is already within." At Violet-hill, next day, he preached to about six hundred attentive hearers, amongst whom, says he, "was the rector of the parish, the Hon. and Rev. Mr. Cole, who seems to be under gracious influence: this is his day; Lord grant he may improve it." Returning through Enniskillen, he visited Lisbellaw. "Here," he remarks, "are a sweet loving people, full of the life of religion, and holy zeal for God, amongst whom brother and sister Cope-land are patterns of piety, exhibiting in their lives an exemplification of primitive christianity." Mr. Averell was at this time labouring under the effects of a severe cold, which threatened his lungs, and obliged him to apply a warm plaster; and besides, rheumatism had almost deprived him of the use of an arm; his sufferings, however, were not only alleviated by the kind attentions of Mr. and Mrs.

Copeland, but they were more than counterbalanced by the peace of God constantly filling his heart, and the comforting, enlivening, and new views of heaven with which he was favoured. Having proceeded to Maguiresbridge, he states: "Here I found many truly devoted, lively christians; and preached, in the Presbyterian meeting-house, to a large, well-conducted congregation, but a small portion of which could find accommodation within doors." Continuing his tour, after visiting several intermediate towns, he came to Ballinamore in time for breakfast, where he met Mr. Barber, and preached at eleven o'clock; and the same day reached Annadale.

From thence he went to Manorhamilton, and writes: "I preached here in the evening to a numerous congregation of most loving people; and next morning, in the sessions-house, to about four hundred, who seemed to be the most solemnly affected hearers I had met with in the course of my tour." The same day, in the evening, he preached in the court-house in Sligo, to about seven hundred persons. The next day, after a sermon, at noon, in Collooney, he preached in a mill at Ballymote to upwards of three hundred, with about eighty of whom, at the sacrament, he had a time of consolation, and afterwards spent the night at Abbeyville. Of Foxford, where he next preached, he observes: "I was delighted to see a lively, growing society in this howling wilderness." Proceeding to Castlebar, he remarks: "Conformity to the world and the spirit of the times, have nearly destroyed the society in this town: I had, notwithstanding, large and attentive congregations, to whom I preached strongly against sinful dress and worldly politics, and delivered my own soul."

With this state of things, the places he sub-

sequently visited presented a pleasing contrast. In Newport, where he was affectionately entertained by the Rev. Mr. Hearn, he had the happiness of seeing some souls brought to God.

Speaking of Westport he says: "Here I met my good brother Brown, with whom I richly tasted the sweets of christian fellowship. After preaching with great comfort to myself, we held a love-feast, at which we had a blessed effusion of the divine Spirit, and great indeed was our rejoicing." Of his next visit he writes: "Brother Brown and I rode, through an incessant storm of wind and rain, twenty miles to Hollymount; but, sustained by the love of our gracious God, and favoured as we were with the warm-hearted attentions of his children in this place, we soon forgot the hardships of our journey. With this sweet people we spent two days, and preached four times; the first evening I administered the sacrament, and the last we held a love-feast, and had, during our stay, the happiness of seeing several precious souls brought into the glorious liberty of the children of God." Having parted with Mr. Brown, Mr. Averell went to Tuam: "Here," he says, "I spent a most happy day with the Rev. Mr. Murray, a pious clergyman and a lover of Methodism; and in the evening preached to a large audience, to many of whom it could be perceived God applied his own truth." The day after, he preached to a well-behaved congregation of the soldiery, in the barrack at Dunmore. Next morning he proceeded to Aughrim, and remarks, "I was much comforted in finding our society alive to God; and though dwelling in the midst of alarms, steadily progressing in the ways of religion. The day after my coming, April 8th, being Easter-Sunday, was one of great labour, but it was made memorable by signal manifestations of

the divine goodness. In the morning, at the meeting of the classes, and again at preaching, we had blessed seasons of refreshing; at service in the church, and afterwards at the sacrament, the good Shepherd did indeed feed those who were of the sheep of his pasture; and at preaching in the evening, and especially in the love-feast, the Lord was as the dew unto us, and we heartily magnified his unspeakable mercy." On Monday he preached in Birr, and observes:—"We had the largest and most attentive congregation I ever saw in this town." It appears that some had been recently expelled from the society here, and he adds:—"God never fails to testify his approbation, when Achans are removed from amongst his people." The two following days were spent in Cloughjordan; and on Thursday he went to Roscrea. "In this town," he remarks, "I felt much comfort in visiting a rich man, who, seeing death staring him in the face, is striving 'to pass through the eye of a needle;' and however impossible it may seem for him to do so, it is possible with God, and I believe he will be saved." Thence Mr. Averell proceeded homeward, and, in his journal, thus notices the state of matters at Tentower:—

"April 13th.—I came home and found my house 'the deserted villa' indeed! It had been attacked, a few days before, by the United Irishmen, who forced the doors, broke open all my lockers, and destroyed much of my furniture; they took about seven cwt. of lead off the roof—I suppose to make balls, and cut about 100 of my young ash trees—of course to make pike-handles." Mr. Averell himself was, at this period, looked upon as a person greatly disaffected to the government. The strong testimony he bore, wherever he went, against the unnecessary violation of the sabbath by the yeomanry, in

making it a day of military exercise ; and his having prevailed on many of them to lay down their arms, rather than profane the Lord's day, subjected him not only to the charge of disloyalty, but of being in league with the rebels ; and report even went to say, that he had pikes and other weapons of rebel warfare concealed in his house. The attack on his residence should have been more than a refutation of these groundless accusations ; but some, in their malignancy against him, insinuated that it was a concerted thing between him and the rebels, to lull the suspicions of the public authorities, and conceal his connexion with the rebellious. Thus did both parties, the loyal and the disaffected, manifest their enmity against him, while he was on the embassy of the Prince of peace, carrying the glad tidings of salvation throughout the length and breadth of the land. One party attacked his house and destroyed his property, because they knew he was a loyal subject ; the other traduced his character, and on mere suspicion, accused him of treason. In the interim between the attack on his place and his return home, Lord De Vesci, Sir Robert Staples, and some of the neighbouring gentry met at Tentower, which they closely examined, raising parts of the flooring of some of the rooms, to find the concealed weapons, that were to be wielded in the cause of rebellion. While this fruitless labour was in process, Lord De Vesci happening to go to the rear of the house, and perceiving what appeared to him to be a large picture frame lying in a pool of water, he asked the man in charge of the place what it was. The man said it was Mr. Averell's picture, which the rebels, disappointed at not finding himself, had piked and trampled there. His lordship had it taken up and washed ; and seeing it was Mr. Averell's portrait,

called the gentlemen who were with him, and asked if they knew that likeness. "It is Averell's phiz," was the reply; to which all assenting, his lordship observed, "You have then, gentlemen, the fullest proof of Mr. Averell's loyalty; if he were favourable to the cause of rebellion, the rebels would not have treated his portrait in that manner." All suspicion was now allayed, and the search for unlawful weapons abandoned. Thus, by means of the loss of some property, was his character, which was infinitely more dear to him, freed of the odium that foul suspicion had cast upon it; and which, had it not been removed, would have left a stigma which must have powerfully operated against his future usefulness in the work of the ministry.

Mr. Averell wrote largely in his journal about this time, but without regular dates. "The country," he observes, "appeared to become more tranquil; and since my return till about the middle of May, matters wore so favourable an aspect, that many were confident that the turbulence of the people would subside into good order. It was however only a temporary calm, the result of intimidation produced by the army, which was now dispersed over the country on free quarters. Meanwhile I preached as usual round the neighbourhood, and, after my long absence, was rejoiced to find the cause of God flourishing in most of the places I visited. In exhorting the people to make God their refuge, I adore his ever-blessed name, he preserves me in great tranquillity of mind. I put no confidence in man; my trust is in God; nor am I careful about any thing, but to be found of him in peace, without spot, and blameless."

The Protestants were at length aroused from their deceptive security, by the outbreking of the insurgents into open rebellion. The rebels had

intended an earlier rising; but their grand committee in Dublin were, when in the very act of preparing to issue their orders for a simultaneous movement, surprised and taken up, and the effecting of the design was, at that time, defeated. But the arrest of Lord Edward Fitzgerald—a chief leader amongst the insurgents, drove them to desperation, and precipitated them into open warfare. He escaped arrest at the caption of the grand committee in the month of March; but, about the middle of May, was made prisoner, after a desperate resistance, in which he killed one man, and wounded two others; and he himself suffered so severely in the conflict, that he died a few days after in prison. The remaining leaders of the conspirators, fearing that they too might be arrested, saw there was no safety but in an entire abandonment of their treasonable projects, or else at once commencing hostilities. Hence, assuming a warlike attitude, the rebellion broke out with great fury. Vast multitudes of the rebels formed themselves into bodies, and before a sufficient force could be mustered to oppose them, they made themselves masters of several towns, and had many rencounters with detached parties of the army. Becoming more formidable by daily accessions to their numbers, and inspirited by some successful assaults against small detachments of the military, they at length formed regular encampments; and having amongst them men conversant with the tactics of war, they were emboldened to meet formidable bodies of the king's troops in the battle-field. In regular warfare, however, they were unsuccessful; and were victors only when, by the greatness of their numbers, they overpowered the few against whom they had to contend, or when they came unawares upon the loyalists. But the defenceless

Protestants of the country were their easiest victims; multitudes of these they murdered in cold blood, and with aggravations designed to increase their torture, and make death more terrible.

Notwithstanding this awful state of things, Mr. Averell continued to preach every day; encouraging the people wherever he went, to put their trust in the Lord. After thus spending some weeks amongst "his own people," he resolved to visit some more distant places. In preparing to carry his design into effect, he was led to determine on going first to Monasterevan, of his visit to which place he gives the following account:—"Early in the morning of the 24th of May, my mind was strongly impressed that I should, on that day, go to Monasterevan. Brother Fox's family were at dinner when I arrived, and on my entering the dining-room, sister Fox, after an exclamation of surprise, burst into a flood of tears, and all the family were deeply affected. I stood in silent wonder, until sister Fox, having regained somewhat of her composure, said, 'Mr. Averell, you are come to die with us!' On asking for an explanation, I was informed by brother Fox, 'that a priest who had been taken prisoner, and from whom secret information had been extorted by flogging, had made known that the rebels, from their encampment on the Curragh of Kildare, were that night to attack the town. I then inquired what force there was to repel them, and he told me that there were of soldiers, yeomen, and protestants, only about eighty men. 'Of these,' continued he, 'ten are pious young men belonging to our society, who were formerly enrolled amongst the yeomanry; but as they would not violate the sabbath, by unnecessarily joining in military exercises on that day, they were deprived of their arms. On

their making an offer of their services for the defence of the town to-day, and requesting to be supplied with arms, they were abused as men whose loyalty could not be depended on, as they had withdrawn from the yeomanry; and the arms were refused. A second application for them, however, was more successful; the commanding officer declaring with a tremendous oath, that they should be stationed where they would get their courage tried. They are,' added brother Fox, 'placed under the direction of a steady religious man, of the name of Johnston, who was a sergeant in the army, and he is at present drilling them in an adjoining field.' I now proposed, as it was probable that we might never have another opportunity, that we should have preaching; which having been announced, we had a large congregation, and seldom did any people ever before meet under similar views and apprehensions to worship God. It was a solemn assembly; and we had a deeply solemn and an affecting time, in waiting upon the Lord. Sergeant Johnston and his party attended, but kept at the door with their bayonets fixed, as they knew not the moment their services might be required. Nothing, however, interrupted us; we concluded in peace, and parted as if we were to meet no more in this world.

"After returning to brother Fox's, and committing ourselves to the care of him who never slumbers nor sleeps, I retired to bed, but the family or most of them remained up. I slept until I was awoke by the sun beaming strongly on my face, a little before five o'clock in the morning, and arose with a heart truly thankful to him who had been my Preserver throughout the night. While dressing, I was suddenly enveloped in a thick gloom; a dense fog had arisen, which so obscured the sun,

that objects only a few yards distant could not be discerned; and soon after were heard volleys of firing. Brother Fox coming into my room informed me the engagement had commenced, and begged me to come to the parlour, as the family were in great confusion. I felt for the moment a sensation of alarm; but having told him to go down, and I would soon follow, I fell on my knees in prayer; and my ever gracious God so filled my soul with his peace, that all my fears subsided, and I could with unwavering confidence commit myself to his care. On my joining the family, I requested that the windows might be closed, and we went to prayer—brother Fox and I praying alternately. Nor did we seek unto God in vain; we had blessed indications of his gracious presence, and I felt it strongly impressed upon my mind, that he would on this occasion be our shield and our defence. We continued in prayer for about an hour and a half, when, after rising from our knees, a pious servant-maid of the family opened one of the windows to look out, and breathlessly exclaimed, ‘The battle’s won—I see a yeoman throwing up his cap into the air!’ We all got to the windows, and soon saw that it was so; that God had given us the victory! Our chief concern now was about sister Dennis and the inmates of her establishment. This lady kept a boarding-school in the town, and had at the time fifteen young ladies—boarders, belonging to Methodist families in different parts of the kingdom. The battle was fought near her house, the front windows of which were all demolished. I proposed going to see her; but was told that the military were firing at all who appeared on the street in coloured clothes. We were, however, soon relieved from our anxiety by her arrival at brother Fox’s, with her fifteen pupils, escorted by sergeant John-

ston and his party, and all safe and well. It would not be easy to describe our feelings when we met: we joined together in praising our great Deliverer, and on our knees heartily magnified his mercy to us, and his care over us.

“When we had resumed our seats, I requested sergeant Johnston to give us an account of his proceedings, from the time we had parted, after preaching, the preceding evening. The sergeant then gave us the following particulars: ‘After we left you, we went to the commanding officer for our orders; but he abused us, and told us we might do as we pleased, for neither soldier nor yeoman would fight with us. I told him we were resolved to aid in defending the town, and wished to be taken under his command. He then ordered us to take our post on the bridge, and prevent the rebels from entering at that quarter. This was sending us on a forlorn hope, for he knew this was the point at which they must attempt an entry, coming in the direction from which they were expected. We, however, made no remark, but took up our position on the bridge. The night, which was mostly spent in alternate singing and prayer, passed over quietly; and the sun shone forth beautifully in the morning. Nothing remarkable occurred till about five o’clock, when there appeared a dark cloud or heavy fog, in the direction from which we expected the rebels to come. It moved gradually towards us, and spread all around, till at length the sun was completely concealed from our view. After some time we heard a noise, as if a great number of cars were coming from the quarter in which the cloud arose, while the cloud or fog became thicker as the noise became louder. We now stood ready for a discharge. The noise still approached, till at length we could hear the sound of innumerable voices.

At that time the darkness had so increased, that the men, with their guns in the position for making a charge, could scarcely discern the points of their bayonets. When the rebels, as well as we could judge, had advanced sufficiently near for us to fire effectively, I gave the word of command. Volley followed volley, and all the while the enemy made no advance. Had they been aware of the smallness of our number, they could have swallowed us up; but not knowing what force was opposed to them, they were intimidated. Still we kept up our fire, till, the darkness dispersing, we could see that the rebel host was thrown into complete confusion. By this time our commanding officer, knowing by the firing that an attack had commenced, came up with all his forces, and the rebels fled in all directions. Thus did the Lord deliver us out of the hands of our enemies, and not one of us has received the slightest scar. But,' added he, 'poor Simpson has fallen! a shot from the enemy, after they commenced their retreat, struck him, and he is no more!' Simpson had been a member of our society, and having joined the yeomanry, he continued, contrary to all remonstrance, to unite with them in their military exercises on the Lord's-day. One of the most important facts relative to this affair is, that God signally honoured and defended those, who had honoured him in the observance of the sabbath." Mr. Averell was so deeply convinced that God had overruled the events of this memorable day, that for many years he statedly visited Monasterevan on the 25th of May, to preach a sermon commemorative of the occasion.

In connexion with the attack on Monasterevan, may be noticed the remarkable deliverance of the late William Gosselin, Esq. of the Abbey, county of Longford, an old and highly respectable member

of the Primitive Wesleyan Methodist Society. Mr. Gosselin was, at the time of the rebellion, an officer in the Monasterevan cavalry; and being a man of great courage, he volunteered, the day before the battle, to be the bearer of an express to Portarlinton—a few miles distant. But he had not proceeded far from the town, until he was made a prisoner by the rebels, and by them sentenced to be shot. At the critical moment when he was about to fall a victim to the relentless cruelty of his bloodthirsty enemies, a woman—wife of one of the party, who had been a servant in his father's family, recognized him, and rushing between him and those who were about to put him to death, declared she would suffer herself to be shot before he should be injured. Her husband also interposing, Mr. Gosselin's life was spared, and he, with some other Protestants who had the misfortune to be in the hands of the rebels, was confined in a small cabin, under a strong guard, during the night. While in their custody, they pressed him to become their commander; but this, of course, he refused. After the defeat of the insurgents at Monasterevan, they were pursued in various directions, and a party of Mr. Gosselin's corps advancing toward the quarter where he was confined, the rebels asked him what he would advise them to do. He, with a frankness for which he was remarkable, replied: "Well, boys, since you ask my advice, I will give it; throw away your pikes, and take to the bogs, where the cavalry cannot follow you." This advice was at once taken, and Mr. Gosselin, having now his liberty, soon joined his comrades, and returned with them, to the great joy of his family, who had given him up for lost.

CHAPTER X.

Preservation of the Protestants around Tentower—Mr. Averell providentially prevented from being at New Ross on the day of the battle there—Remarkable circumstances respecting Lord Mountjoy and Lord O'Neill—Battle of Kilbeggan—Execution of eleven rebel chiefs—Burning of the Limerick Mail coach and preservation of two of the preachers—Mr. George Taylor, author of the History of the Rebellion—Attempt of the civil authorities to prevent Mr. Averell from preaching—Pointed reproof of some military officers—Remarkable conversion of Doctor H———Description of New Ross after its evacuation by the rebels—Enniscorthy widow—Protestantism in Wexford—Doctor Waddy and Friar Burne—Arklow and Priest Murphy.

The spirit of rebellion had now reached its acmé: heightened to the utmost fury by hatred to Saxon rule, thirst for Protestant blood, and love of popish domination, it raged with dreadful violence over the country. The counties of Kildare, Wicklow, Wexford, and Carlow, with considerable portions of most of the adjoining ones, were the chief scenes of the frightful horrors of the day, and of the murderous deeds that were perpetrated. It was not the rebel-array in the battle-field that was appalling—there the rebel horde was generally defeated with great slaughter: it was the horrid barbarity with which the defenceless were treated, in the remote parts of the country, that filled every mind with alarm; men, women, and children were alike its victims. Nor was this savage ferocity against Protestants of every age and sex, manifested only by men; the wives and daughters of the insurgents, lost to every feeling of their sex—nay, of humanity, not only prompted the men to acts of murder, but

were themselves, in numberless instances, active in the work of extermination.

After the battle of Monasterevan, Mr. Averell the same day proceeded to Maryborough, where he preached in the evening, and on the following day returned to Tentower. Observing on the state of the country, and with regard to himself, he writes; "The utmost consternation prevailed everywhere, and the most frightful apprehensions were entertained by the loyalists in country places, who had no protection. No Protestant could confide in his nearest neighbour, or most intimate acquaintance, of the popish party, believing that they were all alike intent on the indiscriminate extirpation of those they called heretics. Nor was this distrust without ground; for many of those who fell victims to popish fury, found their neighbours, with whom they lived on terms of intimacy and friendship, to be their most relentless enemies, and the most ready to imbrue their hands in their blood. All the Protestants who were able, (except the members of the Society of Friends) took up arms, and with their families sought refuge in the neighbouring towns and villages, where they fortified themselves as well as they could, and thus left those who could not remove still more exposed to the cruelty of their enemies. The country around Tentower is the only place, as far as I know, from which the Protestants did not attempt to make their escape. I advised them to remain at home, and put their trust in God, and they have taken my counsel. My own security I rest in the hands of him whom I serve, more than in the strength of armies, or the munitions of war; and in this confidence have long since parted with all my arms, being resolved that nothing shall share with my God in the glory of my protection. I have no earthly

defence—no human power to shield me from danger. I am left alone with the few Protestants in the neighbourhood, most of whom God has given me in the gospel of his Son, and so far we have been mercifully kept in peace. They all, with their wives and children, assemble in my house every night, where we spend most of our time in the presence of our God; praising him for his past goodness, and still continued care over us; seeking his mercy and a renewed confidence in his power, and solemnly dedicating ourselves unto him.”

Mr. Averell designed, early in June, to visit New Ross, Waterford, and other towns, to which his course thither would have led him, and wrote signifying his intention. But when he had got as far as Kilkenny, he found that all the ordinary modes of communication were cut off, that there was no regular transmission of the mails, and that his letters had gone no farther than he had himself. His visits, had he proceeded, would of course have been unexpected, and therefore could not have so well answered their purpose; which, with the alarming accounts from that quarter of the country, and the remonstrances of his friends, induced him to retrace his way to Tentower. After his return he states: “I got home just time enough to encourage the Protestants in my own neighbourhood, who, by continual alarms, were giving way to despondency. How weak are we in the day of trial, if unsustained from on high! But no common degree of grace is sufficient for the present exigency; nothing but the mighty power of God, operating every moment, can beget the confidence, or inspire the fortitude that can give composure of mind, and submission to the divine will, amidst such a state of things as now exists.” A few days after his arrival, he found that, by the merciful in-

terposition of providence, in overruling his designs in his late intended tour, he was saved from witnessing a most dreadful scene of carnage, if not from falling a victim to the demon of rebellion. On the very day on which he was to have gone to New Ross, the most sanguinary battle during the rebellion was fought there. The rebels were at first victorious, and beat the king's troops out of the town; but ultimately were routed with great slaughter. The army, too, had many killed, amongst whom was Lord Mountjoy. A battle of an equally desperate character took place on the same day in Antrim, in which Lord O'Neill was mortally wounded. Speaking of these two noblemen, Mr. Averell observes: "The circumstances attending their death were somewhat remarkable. When I was in college, I sometimes went to the parliament house to hear the debates. On one of these occasions, Lord Mountjoy, then a commoner, brought in a bill for the relief of the Romanists, in which he was seconded by Lord O'Neill; and strange to say, they both fell by rebel hands—both fell on one day—both received their deadly wounds from those whom they wished to arm with additional power!" It may be added, the striking coincidence observable in the death of these early advocates of Romish rights, while it showed that the Romanists had already more than enough of power, should have been strongly admonitory to other legislators; but how few see the hand of God! Many who would repudiate the notion that chance governs the affairs of the world, are nevertheless blind to the interpositions of providence, and deaf to its admonitions.

Notwithstanding the disturbed state of the country, Mr. Averell's labours were still uninterrupted; for besides preaching in his own vicinity, he at in-

tervals visited Stradbally, Ballintubber, Mountmelick, and other more distant places. Meanwhile he contemplated taking in a wider field, and wrote to Kilbeggan and several towns in that part of the kingdom, of his intention of going to them; but after he had commenced his course, he received information that, in consequence of the insurrectionary movements of the people, his plan, with regard to the times of visiting those places, had not been published, and he proceeded no further. Hence he returned to Tentower, where, as he informs us, "he spent another glorious sabbath, and found the few humble followers of the Lord there growing strong in faith, by seeing his hand so manifestly stretched forth for their protection." He had now occasion to notice another instance of God's gracious interference, in saving him from running into danger. The day he had intended to visit Kilbeggan, Sunday, 17th of June, it was attacked by the rebels; upon which he remarks: "God could have preserved me in such a place as well as anywhere else; but he knows where I am likely to be the most useful, and I believe he directs my steps." After this, he was for some time occupied in attending the quarterly-meetings on his own circuit, which, notwithstanding the great excitement kept up by continual alarms, were numerously attended, and eminently acknowledged of the Lord. The day preceding the Mountmelick meeting, seven rebel chiefs were executed in that town; and on the day of the meeting, four others were put to death. "But," observes Mr. Averell, "amidst all the confusion occasioned by these dreadful scenes, we had a season of great refreshing: God's power rested upon us, and his presence overshadowed us. All glory to his name for his peculiar goodness to his servants in these eventful and trying times!" On

the day of the meeting in Abbeyleigh, an attack on the town was expected; but the threatened danger did not prevent the attendance of the people, nor did the rumours of war hinder their finding sweet repose in him who was their peace. "It was," says he, "a time of great blessing; my own soul was happy in God, and on my return home, late in the evening, all was tranquil." The next day he accompanied Mr. Graham to Ballyupahan, and remarks: "We found the country almost deserted; most of the men, it was supposed, having joined the rebels. The few that we met on our way seemed to have murder lowering on their brows; but we pursued our journey in peace. On arriving at our destination, however, we found ourselves again in the midst of great alarm—our friends expecting a visit from the rebels in the course of the night. We had, notwithstanding, a large congregation in the evening, and brother Graham preached a deeply affecting sermon; and afterwards in our prayer meeting, which was continued till a late hour, our God inspired us with confidence that we would be preserved in safety to see the return of another day: we therefore trusted in him, and were not disappointed. At our quarterly-meeting the day following in Mountrath, the Lord made bare his arm, and manifested himself in great blessing. On our way thither, we were surprised at the change which appeared in the people from the preceding day; their ferocious looks had given place to dejection of countenance, and they scarcely raised their heads to look at us. We were at a loss to conjecture the cause, till we reached town, when we heard that the news had arrived that morning, of a great victory having been gained over the insurgents at Leighlinbridge. There was immense carnage in the rebel host, and those who survived

the slaughter fled in wild disorder, leaving most of their arms and weapons of war behind them." The rebels at this battle, as on several other occasions, were commanded by their priests; for the priests in general had not only entered into the designs of the conspirators, but were the leading instigators of the rebellion, as they have ever been of all insubordination in this country. The native Irish are naturally excitable, and are therefore easily aroused and kept in commotion by agitating demagogues; and such are never wanting—men who through avariciousness prey upon the credulity of the people; and by making them dissatisfied with imaginary evils, which they tell them they will have redressed, or by elating them with some visionary good they are labouring to procure for them, keep up a constant drain upon their pockets. This, however, could not be effected without the active co-operation of the priests, whose word is the people's law; and who, from their unbounded influence over the lower classes, can order them to peace, command them to tumult, or drive them into open warfare.

The time of the annual conference in Dublin having arrived, Mr. Averell set out for the city. Of this journey he gives the following account in his journal:—"July 9th, I left home in company with three brethren, Smith, M'Farland, and Graham, to attend the conference, and reached Monasterevan in safety, where we stopped for the night, and had a strengthening and comforting time, while one of the brethren preached the word of life with great power. The next morning, brothers Smith and M'Farland took the Limerick mail coach for Dublin, and brother Graham and I followed on horseback, confiding in our God for protection from the rebels; who were in arms, as we learned,

and committing dreadful outrages in several places along our line of road. When we arrived in Naas, we found the town all in commotion, and terror on every countenance, in consequence of a report having been received that the rebels had, about four miles from town, burned two coaches and their passengers. Having fed our horses, and taken some refreshment, we resumed our journey in the name of our great Protector. On our reaching the place where it was said the coaches had been destroyed, we found that they had burned only one—that by which brothers Smith and M'Farland were travelling—and had taken no lives; they robbed the passengers, and then permitted them to proceed. When we passed, all was quiet; nor did we, during our journey, meet anything to alarm us. I never travelled in greater tranquillity, nor enjoyed more peace of mind: my soul was sweetly united to God, by a momentary dependance upon him for life and all things. O how delightful is it to hold life from him as the boon of the moment!"

While in Dublin, he met Mr. George Taylor, who had been recently delivered out of the hands of the rebels. Mr. Taylor was for many years a local preacher in the Methodist connexion, and the author of a History of the Rebellion. Speaking of him, he says: "I saw brother Taylor, who was seventeen days a prisoner with the rebels, and who has been mercifully saved from falling a victim to their cruelty. After he was taken by them, they stripped him of all his clothes, giving him instead of them some filthy rags to cover him, but not any kind of substitute for hat, shoes, or stockings. Thus attired, they brought him to Wexford—a distance of twenty miles, where, with many other Protestants, he was imprisoned in the jail. While

in confinement, potatoes and water were his constant food, and a little straw served him for a bed. But earthly comfort was a matter of little consideration, while death, in its most frightful form, was every moment staring him in the face. The rebels daily brought several of the Protestant prisoners to the bridge, where they sacrificed to their savage ferocity as many as satiated, for the time, their thirst for blood; and then, not willing unnecessarily to exhaust the number of their victims, sent the rest back to prison. Their mode of immolating the objects of their cruelty was, by slowly torturing them with their pikes, till life was nearly or altogether extinct, and then the body, poised on the points of these murderous weapons, was thrown over the bridge into the river. Brother Taylor was repeatedly amongst those who were brought to the bridge; but, through the merciful interposition of providence, was still of the number who were remanded to jail. The day preceding that on which he was liberated, he was brought to the bridge with fourteen others. After they were placed on their knees in a single line, in which brother Taylor was the eighth in order, the murderers commenced their work of destruction. They were in the act of throwing the body of their sixth victim over the bridge, when a humane priest coming up, expostulated with them on the heinousness of their shedding innocent blood. He urged that the persons they were putting to death had given them no provocation; that they had not been found in arms against them, and were guilty of no crime but heresy; and then besought them to consider how little mercy they themselves should deserve in similar circumstances, if they did not show mercy. But their sanguinary disposition not being yet fully gratified, and the priest finding he was

not likely to prevail, begged of them to go down on their knees, and offer at least one prayer for the souls of these poor heretics, before they put them to death. Complying with his request, as soon as they were on their knees, he called to them to pray that God would forgive them for putting these men to death. This was a well-conceived stroke of the priest, and had the desired effect. These savages were softened down, and seeming to think that they should not be guilty of that which needed forgiveness from God, they for the present gave up their work of carnage. Brother Taylor, with his companions in tribulation, was now ordered from his knees, when, addressing the priest, he exclaimed—‘Blessed are the merciful, for they shall obtain mercy;’ which seemed to have a touching effect, even upon the most ferocious of the rebels: the prisoners were then conveyed back to the jail. Next day the king’s troops, after vanquishing the rebels at Vinegarhill, where they had been encamped in great force for some weeks, marched upon Wexford, from which the insurgents fled in the utmost confusion. The army soon occupied the town, order was restored, and brother Taylor and his fellow-sufferers were set at liberty. About three hundred Protestants fell victims to popish cruelty on the bridge of Wexford!”

At the conference of this year, Mr. Averell was appointed for Dublin, where he spent a considerable part of his time: but as it did not accord with his views and disposition to confine his labours within a very circumscribed sphere, he made occasional excursions to the country. After the conference, he returned to Tentower, and in the course of a few days went to Cloughjordan. Of his visit to this town he writes: “I learned on my way

thither, that the sheriff of the county of Tipperary, and some other gentlemen, had uttered threats against me, on account of my having spoken so much against the yeomanry assembling for military exercise on the Lord's day, which was construed into disaffection and treason. Shortly after my arrival at brother Tidd's, four men came to demand my authority to preach. I showed them my letters of orders, but they despised them, and departed, swearing that if I did not produce better authority, I should not preach there. When I was ascending the pulpit in the evening, some of these conservators of the peace entered the house, and one of them, coming to the pulpit door, produced an order commanding me to leave the town in half an hour, or to appear before the magistrate to answer for my conduct. I told him I was then ready to accompany him, but was informed my presence was not required till next morning; then, said I, in the meantime we will have preaching. In this I was strongly supported by brother Tidd, while these men of Belial continued to give all possible opposition. Finding that it was of no use to remonstrate with them, I commenced the service, and while we were singing they withdrew, and offered us no farther annoyance. The Lord gave his word, and I believe made it spirit and life to many souls. We had a more peaceful time in the morning, when our hearts were again blessedly watered from on high. I was afterwards cited before the magistrate, and went accompanied by brother Tidd. He asked me by what authority I preached, upon which I produced my letters of orders; but he got into a rage, and swore he would not recognize them; that I was an alien, and he would send me to jail for disturbing the peace. I told him I was not an alien, for I had

property in the county, within four miles of where I was standing. Not now knowing what ground to take, he did nothing but foam and swear. I reproved him, but it made him worse; till having at length exhausted himself, he sobered down into sullen silence. After a long pause, I asked what did he intend me to do, or what did he want to be at? He again became furious, and said I had insulted him in the discharge of his duty. I told him I would be sorry even to interrupt a magistrate in his magisterial business; but that he did not appear to me to be engaged in the discharge of official duties. He was now so convulsed with rage, that he could scarcely give utterance to language; but at length ordered me to be off, and told me if I did not leave town in twenty-four hours, he would send me to jail. I bowed to him, telling him I did not need so much time, since my business required I should take my departure in one hour. I then withdrew, while a volley of oaths, such as I never before heard, rang in my ears."

From Cloughjordan he and Mr. Tidd set out on a short tour, in the course of which they visited Athlone. During their stay in this town, Mr. Averell preached in the open air, under the castle wall, to a large assembly. He had not long commenced, when some officers, leaning over the parapet, as if disposed to hear, diverted themselves by throwing small pebbles and bits of mortar amongst the congregation. The attention of the people was by this means called away from what they were hearing, and they were kept looking to the quarter from which the missiles were coming. Mr. Averell observed what was passing, but, hoping the officers would either soon withdraw, or desist from giving annoyance, offered

no remonstrance. Finding, however, that they became still more intent on disturbing the congregation, he made a pause, and turning toward them, said: "Well, gentlemen, I suppose you think yourselves great men—brave soldiers—quite heroic, and that in you is vested the safety of the country! Let me tell you, gentlemen, I could find a few old women here, in whom I would have more reliance for the country's safety than I would in you. If there had been but ten praying old women in Sodom and Gomorrha, they would have been saved from the destruction that overwhelmed them; but if there had been ten thousand like you there, they could not have preserved one house, nor saved a single life in these devoted cities." However these heroes might have braved the fire of the battle-field, they did not like to stand this fire; they soon disappeared, and left him to finish his discourse without further interruption.

Passing from Athlone, in company with Mr. Tidd, they overtook on the road Dr. H—— of that town—a gentleman with whom Mr. Averell had been intimately acquainted. The doctor was a nephew of the celebrated Doctor Goldsmith; and, having a considerable property, had spent much of his time travelling abroad. He had just returned from the continent, but had fallen into a declining state of health, and was now reduced so low, that he had to be supported on horseback by his servant. Mr. Averell had not seen the doctor for some years, and little thought that the emaciated person he saw before him was his old acquaintance, till he came up to him. Surprised to find it was the doctor, he exclaimed: "Is this my old friend H——?" "Yes," replied he, "all that remains of him." After some passing remarks,

Mr. Averell said: "Well, doctor, you know how to treat the dying body, and I have one advice to give you with regard to the undying soul, 'prepare to meet thy God.'" Such counsel was new to the doctor, and at the time produced no salutary effect; for with apparent indignation he ordered the servant to turn the horse, and lead him home. On his way back to town, whatever might have been his conflicts of thought, his displeasure against Mr. Averell did not subside. As he approached his house, the family seeing him return sooner than they expected, and perceiving a great change in his looks—for the agitation of his mind was strongly marked on his countenance—apprehended he was worse; and his son-in-law, a clergyman, meeting him at the door, said: "I hope, sir, you have had no unfavourable change?" "No," said he, "but I met one of the greatest monsters I ever saw: that savage, Averell, told me to prepare to meet God." After reaching the parlour he became apparently worse, and complained that he was greatly distressed. "My bodily weakness," said he, "was enough to have borne; but that Averell has so tortured my mind, that my sufferings are intolerable." He then proposed a game of whist, hoping it would divert his attention, and give him some relief. The game was commenced, but before it was half over he pushed away the cards, and complained that he was getting worse. As night approached, his distress increased, and one of his family, fearing he was drawing near the closing scene of life, urged the necessity of prayer, and proposed to send for Sam Hughes to pray with him. Sam was a class-leader in the Methodist society, and though moving in humble life, was regarded by all who knew him as a person of upright piety. On his name being mentioned, the

doctor said, "Sam Hughes—O yes—I know Sam; I like him; I have often heard him tell very interesting anecdotes; send for him." Sam was sent for, and, though not often invited to pay religious visits to persons in the doctor's rank in life, obeyed the summons. After the doctor had inveighed against Mr. Averell, for his harsh and unfeeling address to him, which, he said, "had so disturbed his mind, as to greatly aggravate his sufferings," Sam perceived, at once, that the words spoken by Mr. Averell had reached his heart; that the Spirit of God was operating on his mind, and he proposed having prayer. The proposal was acceded to, and Sam fervently supplicated the throne of grace in behalf of the doctor. Whatever other effect the prayer might have had, the most apparent was, the doctor's admiration of it. He said "it was the finest prayer he had ever heard," and eagerly inquiring of Sam where he got it, asked "if he could give him a copy of it?" But his admiration of Sam's prayer was lost in surprise at Sam himself, when he informed him that he had not learned it from any man, nor got it in any book, and that he had never written a prayer in all his life. The doctor himself now became the proposer of prayer, and earnestly requested that Sam would pray again. Sam, elated with hope that he was yielding to divine influence, fell on his knees, and once more called fervently upon the Lord. The doctor was deeply affected, and Sam saw, with inexpressible joy, that a work of grace was progressing in his soul. Prayer having opened the way for conversation, Sam told the doctor his experience; how he was awakened to a sense of his sin, and guilt, and danger, and what he felt when under the convincing influence of the holy Spirit; how he was led to the cross, and what were his views of the

Saviour; how he was enabled to cast himself on the atonement, and the peace and joy he felt in believing; and what were his present religious enjoyments. The night was spent in alternate conversation and prayer. Inquiry succeeded inquiry on the part of the doctor, as to how he should look to Jesus; how he should believe, and how he might know that his sins were pardoned; and Sam spoke to him as the Lord gave him wisdom. But he was under higher teaching—that of the divine Instructor, and was enabled to believe to the saving of his soul. Before the light of day illumined the room in which they were, “the Sun of righteousness arose with healing in his wings;” and he was led to praise the wonders of redeeming love! “A word spoken in season, how good is it?” When Mr. Averell addressed his friend, it excited angry feeling; but God was in his own word, and it eventually accomplished that unto which he sent it. This great change in Doctor H——— was accompanied with a revival in his memory of some early scenes of his life. One on which he particularly dwelt was, that when a little boy he had heard Mr. Wesley preach, who, as he was very attentive to children, put his hand on his head, and prayed the Lord to bless him. “And now,” he added, when relating this, “his prayer is answered, I am blessed indeed!” The doctor did not long survive his happy change: on the following day he died in the Lord.

The day Mr. Averell left Athlone he preached in Moate; and, after visiting Mullingar and some other towns in that quarter, returned with Mr. Tidd to Cloughjordan, where, notwithstanding the opposition he lately met with, he preached several times to crowded congregations, without any interruption. After spending some time at Tentower, he pro-

ceeded to his appointment in Dublin, where, though stationary, he was not less laboriously employed, than when itinerating through the kingdom.

About the middle of November, he set out on a tour through the counties of Wexford and Wicklow, which were still in a very unsettled state. He occupies several pages of his journal, in giving an account of the appearance and state of New Ross, with some of the barbarities that were perpetrated in its vicinity. We shall give a few extracts:—"On approaching the town it presents an awful spectacle; the part of it which stood on the hill, consisting of about two hundred houses, being entirely burned; but it is only by passing through the streets, that one can be aware of the devastation that was committed. Here I found our friends of the Old Ross society, with all the Protestants of that town and its neighbourhood, their houses having been all destroyed. In the hastiness of their flight they were obliged to leave most of their property behind them, and amongst the rest their bibles and other books, which were used by the rebels as fuel to set the parish church on fire, so that all were consumed together." While here, he visited the barn of Scullabogue, of which he writes: "At this scene of unparalleled cruelty, the rebels, after having shot about thirty Protestants, thinking this mode of putting them to death too expensive, as it wasted their ammunition, collected those whom they had still in their power—one hundred and sixty-nine of both sexes—and forced them into this barn, to which they set fire, and reduced them to ashes, accompanying their destruction with infernal yells of triumph! O God, wilt thou not be avenged on such a people as this?"

He next visited Enniscorthy, which he describes as having been one of the most flourishing inland towns in the kingdom, but then almost a total ruin.

He had, however, a large congregation, and much solemnity rested on the people, while he ministered to them the word of life: the men, with few exceptions, were in military costume, and most of the women in deep mourning, as there were few who had not to lament the loss of friends. The next morning he walked to Vinegar-hill—not far distant, to see the place where, during the time the rebels were encamped there, upwards of three hundred Protestants were massacred. He relates some instances of providential interposition, in behalf of persons in Enniscorthy, who were sufferers when it fell into the hands of the rebels: the case of the widow M'Loughlin is remarkable. This poor, pious woman was the first, and, for some years, the only person in this town to receive a Methodist preacher, and a small apartment in her little house was the only place to accommodate the congregation. At the time the rebels became masters of the town, her house, with many others, was set on fire. Being ill of fever and confined to bed, she was not aware of her danger, until she was informed of it by a friend, through whose assistance she was wrapped in her blanket, carried into the street, and placed upon a large stone opposite her own door. While there, a rebel seized her blanket, and thus deprived her of her covering. The fever left her, but she still continued very weak. In this enfeebled state, without a home, she sought admittance to several houses, but every door was closed against her. Even the accommodation of a pig-stye was denied her. A person at length pitying her, gave her a blanket, in which she rolled herself, and retiring to a ditch a short distance from the town, slept comfortably during the night. The next morning she returned and spent the day sitting on the stone, or walking about the streets, some persons, one now

and another again, being moved to give her a little food; and at night she again repaired to the ditch for repose. Thus were spent her days and nights, while the rebels kept possession of the place. The day of their expulsion was one of danger: the attack of the king's troops was overwhelming; several cannon-balls struck the ground near her, but she escaped without injury. While the battle still raged, she made her way to the side of the Slaney, and, getting under one of the arches of the bridge that crosses it here, she continued in safety, till the king's forces completely routed the insurgents, and occupied the town.

As this poor woman had now no means of living in Enniscorthy, she removed to Newtownbarry, where she had a daughter residing. Her fever soon returned, and for several weeks there was no hope of her recovery. But the disease at length subsided, and by very slow advances she regained her strength. It was soon after her restoration to health that Mr. Averell saw her, and had from her the account of which the foregoing is but a brief summary. Such was the interest he took in this woman, that, after his return to Dublin, he sought to have her admitted into the Methodist Widows' Alms-house in that city, and persevered in pressing the matter till he succeeded. This institution was, at an early period of Methodism in the metropolis, founded for the support of a number of widows, members of the society, and still affords to its inmates a comfortable asylum in their old age. When the case of the widow M'Loughlin was brought before the trustees, it was at once rejected, as her admission would be a violation of the rules of the house, inasmuch as she resided at too great a distance. Still the thing was urged: Mr. Averell had contributed £50 to the Alms-house, and thought he had some claim; but

the trustees continued inflexible. He then said, he should not be surprised if God would shew some mark of his displeasure against the institution, for their rejection of this pious woman. The next day one of the widows died, and the widow M'Loughlin's claim was again brought forward, and again refused. In the course of a few days, two more of the widows died. The surviving inmates becoming alarmed, waited on Mr. Arthur Keene, who had the principal management of the Asylum, begging that 'Mr. Averell's widow' might be received, or they would all die. The trustees were again convened, and agreed to admit this good woman; but her case was to be held as an exempt one: she soon became an inmate of this house of mercy, and continued to ornament her profession, until God took her to the house not made with hands, eternal in the heavens.

Leaving Enniscorthy, he proceeded to Wexford, where he preached to a listless crowd, who seemed to have no relish for the gospel. "This town," he remarks, "where the rebels revelled in luxury for several weeks, as if all the kingdom was their own, and where they so awfully satiated their thirst for Protestant blood, does not present many external marks of devastation. This may be accounted for by their having so easily obtained possession of it, and their flying, without giving battle, on the approach of the king's forces. Most of the Protestant inhabitants who fell into the hands of the rebels, submitted to receive the baptism of the Romish church, as the condition upon which their lives were to be preserved! But though they renounced the faith of their forefathers, they could scarcely be called apostates, for they had no christianity from which to apostatize. They were previously nominal christians, and by taking upon them the profession of popery, did not forfeit

their right to that appellation. They are again, I suppose, become nominal Protestants; but in many instances are a disgrace to the name. Short as is the time since the passing away of those appalling scenes, which were so much within the view of the people of this place, iniquity never more abounded among them, nor was the sabbath ever more desecrated than at present! Even the bridge where, so lately, hundreds of Protestants were cruelly murdered, is the centre of gaiety—a place for music and promenading on the Lord's-day! What could awaken such a people as this?"

The next day his course lay through the barony of Forth, speaking of which he writes: "This is a lovely, flat, rich country; thickly inhabited by a wealthy, tasty people, whose houses in general are as comfortable as those of the most favoured of the northerns. The inhabitants are of Saxon origin, and retain in their manners, customs, and language, many of the peculiarities of their ancestors. They are generally farmers, and by good tillage live respectably. Being bigoted papists, many of them were deeply engaged in the rebellion, to which, if they had not been already sufficiently disposed, they would, no doubt, have been encouraged by Harvey and Grogan, Protestants, extensive landed proprietors in the barony, and distinguished leaders among the rebels. On my visiting the residence of Doctor Waddy, I received the following account of an extraordinary adventure he had with a friar of the name of Burne. The doctor having been very active in his hostility to the cause of the rebellion, had rendered himself obnoxious to the rebels. Contiguous to his house stands an old castle, which he had fortified for his own security, and in which he generally passed his nights. The part of the castle which he had fitted up for his accommodation contained two beds; one of

which, standing in a recess in the wall, covered by an arch, he always occupied himself. Friar Burne was a wandering star that seemed to have no settled place; but, though erratic in his movements through the country, he was not without having some fixed design. One object which he had in view was, to ingratiate himself with the Protestant gentry; and, by pretending loyalty, and affecting liberality in religion, he had artfully succeeded in securing for himself access to several of their houses. Doctor Waddy was one of those upon whom he had so successfully practised the art of deception. The doctor was hospitable, and unsuspecting: Burne was wily in manner, and a murderer in heart. He had several times partaken of the doctor's hospitalities, and spent nights at his house; and on a recent occasion had occupied the spare bed in the castle. On the day of the adventure, the friar came, as he now did at pleasure, on a visit. The doctor was absent, but was to be home for dinner. Burne, on this occasion, appeared to Mrs. Waddy to have something so terrific in his aspect, that she could not bear the sight of him, nor, when her husband returned, would her feelings allow her to be present at dinner. It having been settled that Burne was to remain all night, he several times, in the course of the evening, inquired whether any person was to sleep in the castle that night but themselves; and was answered in the negative. The doctor and his guest at length repaired to the castle, the entrance to which was secured by a portcullis door. The doctor soon got into bed, but finding the friar still unstripped, asked him why he did not go to bed also. The friar said he must say his prayers, and fell on his knees. The doctor dozed—awoke—and dozed again; the friar was still in the attitude of prayer. The doctor at length gave indica-

tion that sleep had overcome him. The friar's wished-for moment had now arrived; he seized the doctor's sword; but, in too hastily unsheathing it, let the scabbard fall. The noise awoke the doctor in time to see but not to prevent the coming stroke aimed by the friar; which, had it fallen in all its force, would have inflicted a deadly wound; but the arch over the bed caught the point of the sword, and the doctor escaped with a slight cut on one of his cheeks. Before the friar could fetch another stroke, the doctor had sprung from bed, and seized him round the middle. The friar not being able to disengage himself, was shortening his hold of the sword, to stab his victim; but the doctor, perceiving his intention, quickly let him go, and gave him a push, which, coming unexpectedly, nearly put him off his feet; and, before he could recover himself, rushed out of the room. Providentially, the doctor took the ascending stairs, leading to a higher story in the castle. The friar, thinking he had taken the descending flight, pursued in that direction. The doctor seeing this, speedily regained the room, and secured the door, which the disappointed friar, on returning, attempted to force, but could not succeed. In the hope of effecting his retreat from the castle, he made his way to the entrance, but not understanding the management of the pullies, by which the portcullis door was moved up and down, he could not open it. He had then but one way of escape left—to force his body through an open space at the bottom of the door, in attempting which he killed himself, and was found dead in the morning! This was the fate of a bloody and deceitful man—the end of friar Burne!”

In continuance of his tour, Mr. Averell visited Ferns, Newtownbarry, Carnew, Gorey, and Ark-

low, in all of which places, as well as in the country through which he travelled, were to be seen, on every hand, the devastating footsteps of the demoniacal spirit that governed the deluded rabble in that part of the kingdom. With respect to Arklow he observes, "In this town are crowded together all the Protestants of the surrounding country, and there is much of the life of religion amongst them. This is owing to the instrumentality of a number of pious soldiers, who subscribe ten shillings a week, to pay for the use of a room for preaching, and in which they hold prayer-meetings every day. These meetings are numerous attended, and generally favoured with much of the power and presence of God. We had a large congregation in the evening, at preaching, and God acknowledged his own word; after which we had a blessed love-feast—a feast indeed to the souls of the people. The battle of this town, next to that of New Ross, is supposed to have been the most bloody, and destructive of life, that occurred during the rebellion—the rebels having had about fifteen hundred killed. They were headed by a priest of the name of Murphy, who displayed desperate courage, and several times led his hordes almost to the muzzles of the army's cannon. He had provided himself with musket-balls, which, when necessary to encourage his men, he threw up in the air before them, telling them he caught them flying from the enemy's guns, and that they had no power to hurt him. But he unwittingly caught a cannon-ball that killed him."

CHAPTER XI.

Commences a tour to the south—Prosperous state of religion in Cork—Priestly imposture—Extraordinary labours in the south-west of the County of Cork—Made a prisoner by two soldiers—Appointment by the Conference of 1799, of Irish-speaking missionaries—Tour to the north—Revival in Newry—Remarkable conversion of William Lodge—Extraordinary work of God in the south, as given in a letter to Miss Keene, afterwards Mrs. Marriott of London.

UNDER date of January 1st, 1799, Mr. Averell adverts to the nativity services in Dublin, and speaks of them as having been seasons of peculiar blessing. He next alludes to an attack of illness which immediately followed, and which he attributes to excessive labour; but adds, “through the tender mercy of my heavenly Father, and the extraordinary attention of his dear children, especially of brother Arthur Keene’s family, with whom I live when in the city, I was soon restored to my usual health.” Then follows an account of the solemn and impressive service of the preceding night, in which, while they closed the old year, and entered on the new, God gave them gracious manifestations of his power and goodness. The entry concludes with an account of the annual new-year’s breakfast in Whitefriar-street preaching-house, of which he says: “It was a memorable and blessed morning. The funds of the society, as well as of the institutions connected with it, stand well; there is much life and zeal amongst the people, and great peace in all our borders. Our God gave us a happy commencement of the new year.”

On the 23rd of April he set out on a tour to the south, taking Tentower in his way. Concerning the state of religion in Clonmel, he writes:—"In this town the work of God is blessedly prospering. Many soldiers of an English regiment have embraced salvation by faith, and are an ornament to their profession. During my stay here I preached four times, held a love-feast, and administered the sacrament, on all of which occasions we enjoyed sweet seasons of refreshing coming from the presence of the Lord. We had some very happy social meetings in the houses of our friends. At one of these, where was a large company, I noticed a brother, with much solemnity, not with a design to be heard, often pronounce the name—JESUS. On my asking him why he did so, he replied, 'when I find myself becoming lukewarm, my affections growing cold, or any thing likely to draw me away from God, I lift my heart with all the devotion I can command, and giving expression to the ever-blessed name, my spiritual life is restored, and my soul becomes again centred in God.' Lord help me to profit by this hint!" In Mallow he spent two days, and preached three times, with more hope of doing good than ever he had before; though the people were all in alarm, in consequence of its having been discovered that the papists of the Meath militia, quartered there, had conspired to seize the cannon of the flying artillery, and join the rebels. He next went to Cork, where he spent several days, and was highly delighted at the prosperous state of the society: he found a revival of vital godliness in all the classes. "This happy state of things," he remarks, "I attribute, under God, to their lively, well-conducted prayer-meetings. The spirit of supplication vouchsafed to the inhabitants of this city, at the time of the attempted

landing of the French at Bantry, is still in lively operation, and as long as they manifest their love for prayer, God will delight to bless them. Another cause that may be assigned is, the strict discipline that is observed, and especially with regard to dress. The members are very plain. Where there is conformity to the world in dress, there cannot be conformity to God—there can be no vital religion. Nor is their strict observance of the sabbath amongst the least of the causes that minister to their spiritual prosperity. When a people live to God, he will dwell in them, he will be their God, and they shall be his people.

“Proceeding on my way to Bandon, I was met by a friend, who told me I could not get into the town, as the commanding officer had issued a positive order that strangers should not be allowed to enter it. I answered, if God has sent me, he will get me in. I entered without any obstruction, and in the evening preached with great liberty to a crowded congregation. The next morning—May 7th, my birthday, about the same hour that God brought me into the world forty-five years before, while holding forth the Saviour as a sure hiding-place, God made it a time of great blessing; almost every one was melted down, under a sense of the power and presence of the Lord. O my gracious God, may I live and die in this glorious work. In Glandore I was informed of a priest, who, to help a poor relative, made him build a wall round a well that was in his garden; after which, he published in his chapel, that children dipped in that well could not die of the small-pox. The imposture succeeded, the dips were of course paid for, and the owner of the well soon became rich! While I preached to a few very hardened persons, they were greatly terrified by stones being thrown

through the windows; my fear was, that Satan had no just cause of alarm, as he seems in little danger of losing this place." His course thence led him to Castletownsend, Skibbereen, Baltimore, Ardrallagh, and Aghadown; in all of which places he had large and serious congregations, felt much liberty in preaching to them, and saw some fruit of his labours. "The day I left Aghadown," he observes, "after preaching there in the morning at two o'clock, I preached at brother Talbot's of Lichenachreeg, to a sweet, loving, holy people; and after preaching at Baanachnachaán, to a simple-hearted congregation, in the evening, I spent the night at Gartnagruagh. The next morning I preached at Gurteenaculeiagh, to a few dark, ignorant persons, buried in superstition and dirt; it was like ploughing on a rock, but some of them were alarmed. I then proceeded to Ballydehob, where was a striking contrast to the scene from which I had just passed. Here, in the evening, I had a large room full of attentive, serious hearers, many of whom were like soil well prepared for the seed, and will, I doubt not, bring forth fruit unto life eternal. This coast is the best inhabited by Protestants, of any I have met in Ireland; many of whom are the second, third, or fourth generation of a Scottish family of the name of Swanton. There is no new place in this part of the kingdom, that presents such an open door as this; may the Lord keep it open, till all these dear people get into the fold.

"The day following was one of hard toil and scanty fare. I preached at six o'clock in the morning, to a congregation chiefly composed of those whom I had the preceding evening, and afterwards had a very blessed time with about twenty of them, to whom I administered the sacrament. Setting out immediately, I reached Gubbeen at ten, and

addressed about fifty persons, most of whom showed by their streaming eyes, that the Lord had accompanied his word with power to their hearts. At two I preached at Kilpatrick, where I had most of my former hearers, who were able to make their way along the rocky, barren wild over which we had to pass, faster on foot than I could ride. Here, also, the Lord blessed his word, and gave the people sweet meltings of heart. Passing thence over the most rugged road I ever travelled, at about half past four I reached the Altar—a rock near the sea-shore, the most extraordinary place I ever saw on which to erect a human habitation. Yet here, in a little cabin, were assembled upwards of thirty Protestants; but they were piteous objects, clothed in rags, and truly as sheep without a shepherd. Until this secluded spot was recently searched out and visited by our preachers, the people were as benighted as heathens; but are now brought under a concern about their salvation. They heard with the attention of individuals anxious to be instructed, and I believe God will bless them, for I never felt more comfort any where than I enjoyed among them. My next journey was a continuous clambering over rocks, to Ballyrizard, a small peninsula between Cape Clear and Crook Haven, where, arriving soon after seven, I preached to the largest assembly of Protestants that I had met throughout the day; many of whom, when our preachers came among them, were almost gone over to the church of Rome. They all heard with attention; some of them see men as trees walking, and a few are still more enlightened. In the course of the day I travelled upwards of twenty miles over bad roads—having often to go on foot; preached five times, and administered the sacrament once, without any refreshment save two drinks of milk; yet, blessed

be God, I neither felt hungry or fatigued. Turning northward by Crook Haven, and passing by many little creeks, I came to Dunmanus-bay; where, at brother Justice's, we had a good many hearers, some of whom are truly devoted christians; the Lord was indeed in the midst of us. The next day I had an unpleasant ride, over very steep mountains, to Bantry, where I met brother J. Hamilton. Here and at Rooskey, in the same vicinity, we spent two days, and in both places had large congregations, and were favoured with much of the divine presence, especially at a love-feast in Bantry."

After leaving the county of Cork, he set out, in company with Mr. Hamilton, over the Priest's-leap mountains, into the county of Kerry. "Stopping at the cross-roads," says Mr. Averell, "near Kenmare, where, we had been informed, there were some Protestants residing, we collected a number of them, to whom I preached, and not without good hope that God will raise up for himself a people in this desert. Immediately after I had done preaching, and before the people had dispersed, two soldiers, entering the house, made brother Hamilton and me prisoners, and took us to the barrack; but it happened that their captain, a good natured man, had heard of me, and was acquainted with some of my connexions, so we were at once set at liberty. In Milltown, on my arrival, I preached to a crowded assembly on the prevailing sins of the times, and the judgments they had brought on the nation. The next day we had a great multitude to hear, and the Lord gave me much liberty, in holding forth Christ as a hiding place from the impending storm; we had afterwards a love-feast, and God granted us a blessed effusion of his Spirit. The following morning, at

a public breakfast, there were about forty persons present; and while I related some anecdotes bearing on christian experience, the hearts of the people were moved, a gracious influence descended upon us, and three of our company obtained peace with God. My course led us next to Tralee, where I bore a strong testimony against the two-fold rebellion of this evil day—rebellion against God and the king; after which we retired to good brother Giles's, about a mile from the town, where we spent the night in great comfort. After an affectionate parting with brother Hamilton, I went on to Ballyseedy, and in the evening had a blessed time in ministering the word of life at Riverville. On Sunday, brother Nash, the clergyman of the place, preached a sound, pointed, useful sermon, in the church of Ballymacelligott, and I followed it with one, to an immense crowd, in an adjoining field; after which, brother Nash and I administered the Lord's-supper to a large number of communicants, in a barn. When the adults had received, seven boys and girls, whose hearts the Lord had touched, came forward, and, with tears, asked if they would be allowed to partake of the sacrament. While we offered prayer on their behalf, and they cried aloud for mercy, the Lord set three of them at liberty; and, in partaking of the sacrament, the remaining four were enabled to rejoice in a sin-pardoning God. This was a day never to be forgotten! Brother Nash accompanied me to Castleisland and Newcastle, at the latter of which we took a solemn leave of each other, and I proceeded to Limerick. In this city I spent two happy days—happy not only to myself, but I believe to many others. We had much of the power and presence of God in all our assemblies; his word was attended with a gracious influence, and he

gave us a sweet, refreshing time at the sacrament." In reference to his general state of mind while on this tour, he observes: "I felt so much weaned from earth and its concerns, that I was unwilling to open a letter from home, lest it might contain something about my worldly affairs, that would draw me from my sweet repose in Christ."

On the 1st of July Mr. Averell left home for Dublin, to attend the annual conference, which commenced its sittings on the 5th of that month. He observes, "It was to me a time of much comfort and blessing; we had great peace and harmony amongst us, and I believe were divinely guided in all our deliberations. At this conference we appointed missionaries to preach the gospel to the native Irish, in their own language; I trust the Lord will acknowledge their labours, and make them eminently useful, in diffusing the knowledge of himself amongst that darkly benighted people." It appears he was himself, as before, nominally appointed for the metropolis; but with the understanding that he should itinerate as providence might direct his course. Hence, with regard to this arrangement, he prays: "May the Lord be propitious to my visiting the several circuits in the kingdom, to which I am, or may be, invited." After his return from Dublin to Tentower, he spent a fortnight amongst the societies in his own neighbourhood, and was greatly encouraged and comforted in witnessing their stability in the ways of God, and their growth in knowledge and piety.

In the beginning of August he set out on a tour, which occupied him till the close of the following month. Secular concerns, at the outset, called him to Aughrim, where he was obliged to remain for some days: but worldly affairs did not divert his attention from his Master's business; his mornings

and evenings were, as usual, devoted to the work of the ministry, and, as was always the case in his visits to this place, the Lord blessed him, and made him a blessing. Proceeding from Aughrim, he preached in Athlone, Mullingar, Kells, Dundalk, and Newry. From the latter he retired to Warrenpoint, for the benefit of sea-bathing, where he spent a fortnight; but though located for the purpose of recruiting his health, he did not relax his labours; he preached every day; and during his stay visited Kilkeel, Carlingford, and some country places. From Warrenpoint he resumed his tour, of which he gives the following account:—
“ Visited Tandragee, where I spent a most happy day; we had an immense assembly; God accompanied his word with power, and at the love-feast which followed, he spoke in blessing to the souls of the people. I spent the next two days in proud, Gallio-like Portadown. Few places in the north have more withstood the truth than this town; but I think there will be a yielding to its influence; I felt while preaching, that God was powerfully calling them, and I have a conviction that many will hear and obey the call. In passing to Armagh I had sweet intercourse with God. The day was fine; the country all around me beautiful; the Sun of righteousness shone upon me; and while everything in nature appeared to be full of God, I felt that he filled my soul. Nor was there any diminution of my happiness, amidst the bustle of the city. I had sweet fellowship with my christian friends; and the Lord gave me liberty and comfort, in proclaiming his truth to large and very attentive congregations. In Charlemont God mightily visited his people; his word was precious, and at the sacrament there was bread enough and to spare. While riding to Dungannon, my soul

enjoyed the same heaven as on my two preceding journeys. God so exhibited his own excellencies, in the beauties of the surrounding country, that while I every moment raised my heart from nature to nature's God, I was unutterably happy in the assurance that this God is my God. Here also were large congregations, and extraordinary manifestations of divine power and mercy.

“ From Dungannon I went to Mullan, the place of my nativity, and had a joyous meeting with my aged parents, whom I found still in good health. I preached the evening I arrived, to a great number, in my father's barn; standing, as I did on former occasions, upon the spot where, in my childhood, I had poured forth many a prayer to God: the Lord so blessed his word, that many hard hearts were melted into penitence before him. The next morning, standing on a tomb-stone in the church-yard of my native parish, I preached to some hundreds, on the first and great commandment; and in the evening, from the same place, addressed upwards of a thousand persons, of all denominations, who seemed to unite with great harmony in the worship of God. May the holy Spirit impress upon all their hearts, the solemn truths he enabled me to bring before them. After an affectionate parting with my parents, I continued my course, and visited, successively, Antrim, Ballinderry, Moira, Lurgan, Lisburn, and Belfast. The quarterly-meeting in the latter town was a memorable season; it was like the commencement of a new era in my life. A gracious influence accompanied the preaching of the word, and the whole assembly were melted down as clay in the hands of the potter, waiting, seeking, to be fashioned into the divine likeness. This hallowed feeling was still more manifest in the love-feast; every word,

whether spoken from the pulpit, or by the people, was attended with a sacred unction, and God himself spoke in multiplied blessings to our souls. Proceeding on my tour, I preached in Newtownards, Portaferry, Strangford, Downpatrick, and Rathfriland; and reached Newry the day of the quarterly-meeting, which began at one o'clock, where was an extraordinary outpouring of the Spirit of God. The cries of the broken-hearted became so great and so general, that we had to turn our meeting into one exclusively for prayer. I never before witnessed so varied a scene. Many of the penitents formed themselves into separate groups, while the preachers and leaders were divided amongst them, praying with and exhorting them, as if each party was the only one in the house. Others kept by themselves, and, as if in secret before the Lord, were earnestly seeking the pardon of their sins. Some were praying aloud for the distressed, while others administered to them suitable advice, and many in different ways manifested their sympathy. Again, when one now, and then another, was enabled to believe to the saving of the soul, all whose hearts were attuned united in giving glory to God, by singing the doxology, 'Praise God from whom all blessings flow,' &c. The meeting continued until ten o'clock; and, as well as could be ascertained, upwards of thirty individuals were brought into the glorious liberty of the children of God! In this town and its vicinity, within a fortnight, about one hundred and twenty persons have obtained redemption in the blood of Christ, the forgiveness of their sins! This blessed revival has been carried on chiefly in prayer-meetings: there will never be a work of God where they are neglected. Leaving Newry, I visited Dundalk, Drogheda, and Balbriggan, on my way to Dublin,

where I spent four days amongst my dear friends, with great delight. I had designed remaining longer in the city, but it was impressed on my mind that I should return home; accordingly, on the last day of September, I set out on my journey, fifty-four miles, and reached Tentower in the evening. On my arrival, I found why it was impressed on my mind to return sooner than I had intended; I got home in time to witness the triumphant departure of a precious child of God who died next day, and to preach his funeral sermon."

The person here alluded to was William Lodge, who was converted to God when seventy-two years of age, and who, after having ornamented the christian profession for seven years, died in the full assurance of faith. He was one of the members of the *first* class raised by Mr. Averell, having joined it the day it was formed, Sunday, July 1st, 1792; and was the *first* in it who professed the knowledge of salvation by the remission of sins. As he was among the first fruits of Mr. Averell's ministry, the following particulars from his pen respecting him, may not be deemed unworthy a place here:—"William Lodge was born near Tentower, in the year 1720, and was of respectable parentage. He was fond of learning from his infancy, and whilst his brothers sought riches, in the acquisition of which they were very successful, he sought his happiness in literary pursuits, and devoted almost the whole of his time to reading. He was an excellent linguist, and had studied many branches of science; but having married while young, he never turned his learning to any very valuable account. His thirst for knowledge, which led him to neglect his worldly concerns, brought him into straitened circumstances, and at length reduced him to poverty, in which state he passed at

least fifty years of his life. When upwards of seventy, he was providentially provided with a small competency, which, though it would not have raised others above the pinchings of penury, was to him an abundance; for by mere heathen philosophy, which he diligently studied, he had so far subdued the power of appetite, as well as his passions and desires generally, that he had long learned to enjoy as a luxury the plainest and coarsest fare. Various disappointments from men, and especially from incumbents of the parish in which he resided—under whom he was a tenant, led him to withdraw almost entirely from human society, and for about forty years he had never been in any place of worship. In the year 1792, having been seized with severe illness, and his life despaired of, a neighbour of whom he had a good opinion, and almost the only one that had intercourse with him, advised him to send for a clergyman, as he appeared to be dying. He replied, ‘I know them too well, they could do me no good.’ His neighbour then urged him to send for me, as I was near. This too he declined; but his friend pressing it upon him, after some hesitation, he desired him to go and ask me, ‘If I had any cure for a troubled mind;’ adding, ‘if he say he has, tell him I want it.’ I sent him word I had, and immediately after visited him. When I conversed a little with him, I told him my own experience, gave him ‘Law’s Spirit of Prayer,’ marking a part that had been blessed to myself, then had prayer, and left him. At my next visit, on entering the room, before I had time to speak, he cried out, ‘O Mr. Averell, I now see what I want! After all my research and study for sixty years, I never saw it before! I see what would give me happiness. This little book describes it; you have this happiness; it is all I want!’ A flood

of tears followed! The Spirit of God was powerfully striving with him; he saw he had no ground of hope but Jesus and the atonement, and his soul was athirst for salvation. I gave him suitable advice, and prayed with him. From this time he began to amend, and was soon able to attend preaching at my house, which he, thenceforth, continued to do with the greatest regularity. He knew that an assurance of his acceptance with God, and that alone, could make him happy, and this was the sole object of his seeking. The day I formed my first class, he was present, and was the first person that offered to enrol his name as a member of it; and was the first of the members that was enabled to rejoice in the pardoning mercy of God. I never knew a more uniform, devoted, happy christian than he was. The bible and hymn-book were his constant companions: he every day spent several hours on his knees, on the earthen floor of a cold room, without a fire, reading them; and, though his powers of retention were greatly impaired, succeeded in committing much of them to memory. When asleep, he was almost constantly employed in repeating what he had been reading throughout the day, or praying, or praising God; and this he commonly did in Latin, as he could speak it more fluently than his native tongue. He attended the ordinances of religion with great regularity: both in my house, and where prayer-meetings were held through the neighbourhood, he was always present, and always in good time. Nor did any state of the weather prevent him, though age and infirmity had greatly bowed his emaciated body toward its kindred earth, and he was obliged to travel by the help of crutches. A river which was to be crossed, in going to several of the places, was no hindrance; if he had light to enable

him to keep on the stones by which it was usually passed, well; but if not, even in the depth of winter, he waded it. It cost him much toil to attend class-meeting: my house was a mile from his, and as the class met early in the morning, he was obliged to rise before day—especially in the winter, as it took him nearly two hours to perform this journey. His very appearance in our meetings proved a blessing to the people, for he looked more like one belonging to the better world, than an inhabitant of earth; and the relation of his experience was always accompanied by an unction that gave happy effect to his words, and made it a high privilege to hear him. For a considerable time before his death, he had become so infirm that he was not able to rise early enough in the morning to attend class-meeting; and, though unwilling to be troublesome, yet for the sake of the means of grace, of which there were several in my house on the sabbath, he accepted an invitation to come to it every Saturday and remain till Monday. He at length became so much enfeebled, as to be altogether unable to perform the journey between his house and mine, and I prevailed on him to make Tentower his home during the rest of his life. He often expressed a desire, and made it a subject of prayer, that I might be in the country when he would die, to preach his funeral sermon; hoping, as he said, that as he could do little while living to advance the cause of truth, his death might contribute to promote its spread, and give it greater stability, in the neighbourhood. And I believe it was in answer to his prayers, that I was brought home the day before his happy spirit took its flight to God. A few days previously he had been removed to his own house, where he wished to die. The morning after my return I went to see him; he was asleep,

and apparently without pain; and was, as I had often before heard him in his sleep, both to my delight and edification, praising God. On this occasion he had greater powers of voice, and was more extatic than formerly: he praised, adored, and magnified the mercy of God in Christ Jesus, like one who had already joined the company of the glorified. After listening to him for a considerable time, unwilling to deprive myself of the happiness of hearing God praised in such rapturous strains, I at length spoke to him. The sound of my voice seemed as it were to bring him back to earth: he rejoiced to see me. 'Now,' said he, 'I have got my desire—the Lord has heard my prayer; you have come to see me die—to preach my funeral sermon; all my earthly care is now over—I am done with earth for ever!' I asked him some questions respecting his state of mind, which were answered in such language, and with such bursts of heavenly joy, as I never before heard. I proposed prayer, but felt as if prayer were no longer necessary, and could only praise God for his wondrous mercy to his dying servant. After this he entered into a holy soliloquy, in which he seemed as if sometimes conversing with the invisible beings of light and glory, and appeared to be insensible to all here below. In this state of abstraction from the things of time and sense, he continued about two hours, when his happy soul went home to heaven. The next evening, standing beside his remains, I preached his funeral sermon to a large congregation. The Lord made it a solemn time to all, and especially encouraging to those who were anxious to live and to die like the righteous. The lifeless body before us preached to us all: the countenance wore a sweet serenity, and seemed to smile the happiness of the departed soul. May I die

the glorious death of William Lodge, and may my last end be like his!"

Mr. Averell, on this occasion of his visiting Tentower, spent the month of November and most of December preaching about home; and enjoyed much comfort in ministering the word of life. On the approach of Christmas he returned to Dublin, and in reference to this period writes:—

"Dec. 25th.—I preached at an early hour this morning in Whitefriar-street, to an immensely large congregation: our glorious Emmanuel, whose nativity we commemorated, was in the midst of us; and the purport of the ever-blessed name, 'God with us,' not only sounded sweetly in our ears, but was felt in many hearts. I preached again in the same place, in the evening, to a very crowded audience; and God crowned with his blessing the feeble effort that was made for the promotion of his glory. A prayer-meeting followed, in which some were enabled, for the first time, to rejoice in the pardoning mercy of God."

"January 1st, 1800.—At the annual breakfast this morning we had a glorious time; there was sweet unity and hallowed feeling; God's presence rested upon us, and great was our rejoicing. There is much holy zeal for God in the Dublin society at present; prayer-meetings are well attended; the leaders are importunate in supplicating the throne of grace, and great expectation of a revival of religion is generally entertained. Nor are they without an earnest that their hopes will be realised. They have had, since the commencement of the present festival services, a considerable accession to their number, and several have been brought to the enjoyment of peace with God."

Mr. Averell remained in Dublin until the close of January, and then set out on a tour southward.

The month of February was spent in visiting some of the principal places in the counties of Wicklow, Wexford, and Waterford, and on Saturday, the 1st of March, he arrived in the city of Cork. "On the sabbath," he remarks, "I preached, morning and evening, to large congregations, under an influence from on high which seemed to rest upon the whole of the people. The society here, which has long been remarkable for piety, not only still retains its stability in the ways of religion, but is evidently advancing in the divine life, and becoming more deeply rooted and grounded in the love of God; and the spirit of hearing, that has so much prevailed amongst the citizens, is also on the increase. During the time I spent with this most affectionate people, we had some very blessed seasons of refreshing. The evening before leaving was especially one of blessing. After preaching in the French church, we held a prayer-meeting: the Spirit of God moved upon the hearts of the people, and in every part of the house were heard cries for mercy. The meeting was continued for several hours, and many were enabled to rejoice in the Lord; some obtained the pardon of sin, others had their backslidings healed, and I believe most present were more or less blessed." The next day he visited Inishannon, and afterward proceeded to Bandon. While in this town, the Lord revived his work in a most remarkable manner, and from thence the revival spread to many other places in the west of the county of Cork. This was a remarkable period in his ministry. He had often before witnessed signal manifestations of the divine power and presence accompanying his ministerial labours, but never anything so extraordinary as on the present occasion. He had often before seen, at intervals, times of great blessing;

but now for several successive days he lived under an uninterrupted outpouring of the holy Spirit. He gives a detailed account of this wonderful work of God in his journal; but the particulars are more circumstantially related in a letter of his to Miss Keene of Dublin, afterwards Mrs. Marriott of London. This letter is dated Limerick, March 25th, and from it we give the subjoined account:—

“I have frequently beheld much of the ability and willingness of God to save sinners; but the recent revival is the most glorious I ever witnessed. I shall give you a detail of it for ten days. In Bandon, on Saturday evening, the 8th instant, at a prayer-meeting after preaching, the Lord’s presence was graciously manifested. The meeting continued two hours, during which six penitents were brought into the liberty of the children of God. The next day I preached to very crowded congregations, morning and evening, and the Lord accompanied his word with unusual power to the hearts of the people. After preaching in the evening, while I met the society, with whom remained many of the congregation, a blessed influence seemed to melt every heart into tenderness; but at the prayer-meeting which followed, no language could describe the effects produced by the mighty operations of God’s Spirit amongst us. The cries of the broken-hearted were extraordinary, and were heard at a considerable distance. Others were differently though perhaps not less deeply affected; many groaned in spirit, and several wept as if in secret before God; some mourned because they could not weep, and not a few were rejoicing in the Lord. The inhabitants of the town were so alarmed by the noise, that numbers, amongst whom were some officers of the army, came to the preaching-house to see what was the

matter. These persons appeared lost in astonishment at the scene that presented itself. In one part of the house some were singing, in another they were praying, and elsewhere others were exhorting; some were prostrate on the floor, crying aloud for mercy, and others with extatic joy praising him who had set their captive souls at liberty. One of the society, who was greatly opposed to such enthusiasm, as he termed it, remained at the meeting to see what he called the folly of the people. While he was hardening himself in his opposition to the work of God, a son of his, who unknown to him was amongst the penitents, having obtained mercy, arose from his knees giving glory to Jesus, who had washed him from his sins in his precious blood. His father for a moment stood as if confounded, and then, with a flood of tears, embracing his son, acknowledged that what he had stigmatized as enthusiasm he now believed to be of the Lord. On this memorable occasion, about thirty precious souls were made partakers of the pardoning love of God. The next morning, after preaching, we had a blessed time of strengthening and refreshing with the new converts. In the evening the Lord gave me great freedom in addressing a densely filled house, and accompanied his own precious word with heavenly power. After preaching I administered the Lord's supper to about three hundred communicants, under an influence from on high, productive of effects that I cannot attempt to describe. Great grace rested upon the people; but they were not satisfied; many still were athirst for salvation. While at prayer, every heart was moved; and it was soon ascertained that some had found peace with God. These were asked to tell what God had done for their souls; and the artless relation

of his dealings with them, with their rapturous expressions of joy, was accompanied with an unction of which I can give you no conception. After this, the penitents were invited to come together to one part of the house, that we might pray for them, and give them suitable advice; and an immediate movement was perceptible throughout the assembly. Men and women, young and old, rich and poor, pressed toward the appointed place; and it was highly affecting to see the varied ways in which they expressed their heart-rending distress, and the different postures in which they threw themselves on the floor. We deeply sympathized in their anxiety, and continued in prayer with them till midnight. At the close of the meeting twenty-seven persons publicly testified that they had obtained a sense of their acceptance with God; and I doubt not but many others were blessed who did not acknowledge it.

“ On Tuesday, the brethren Dinnen, J. Stuart, and Deery accompanied me to Bengour, a place eight miles west of Bandon, where I preached at noon, and the Lord brought one soul into the liberty of his children. Thence we proceeded to Rushfield, where I preached in the evening, and the Lord graciously made bare his arm: in the prayer-meeting which followed, four persons were enabled to cast themselves on the atonement for a present salvation. Next morning, in the same place, we had a still more glorious time. When preaching was over, we commenced a prayer-meeting, and it was most interesting to see husbands and wives, parents and children, mourning over and praying for each other. After the brethren who were with me and I had completely exhausted ourselves, praying with the distressed, they wrestled on themselves until twelve of them were enabled to rejoice in God as their

Saviour; so that in this country place, where was but a very small class, seventeen were brought to the knowledge of the truth as it is in Jesus. We next visited Dunmanway, a town that had little of the life of religion; and while preaching in the evening to a large congregation, the Lord spoke by his word to the hearts of the people: a prayer-meeting was afterwards held, but none professed conversion.

“ On Thursday the same brethren and I went to Glandore, where we have had preaching for twelve years, but no fruit; none would even meet in class. We resolved, on going to it, that if we did not see some good resulting from our labours we would give it up. But the Lord manifested his glorious presence amongst them; and though none, as far as we could judge, were really converted, yet such were the effects produced, that fifteen willingly formed themselves into a class. The following morning we had a very blessed meeting in Castletownsend; and in Skibbereen in the evening, where I preached to as many as could press themselves into the court-house, the Lord gave effect to his word; and, at our prayer-meeting, spoke peace to many hearts.

“ In Baltimore, on Saturday morning, our God was graciously with us. The people became so affected under the word, that I did not finish my sermon: several were in deep distress on account of their sins, and others rejoiced in the Lord; and while prayer was offered on behalf of the mourners, which was continued nearly three hours, six were enabled to believe for the salvation of their souls. Crossing Skibbereen river by a boat, we went to Ardrallagh, where we had a happy termination of the labours of the week. The Lord again deigned to make my feeble instrumentality a blessing:

many were awakened under the sermon; and in our after-meeting, which we could not bring to a close till a late hour, ten persons joyfully testified that God for Christ's sake had blotted out their sins.

“ Sunday 16th.—After attending service in the church of Aghadown, I preached in a large granary, belonging to a gentleman in the vicinity, to a congregation of at least four hundred persons, to many of whom the word of the Lord was quick and powerful. We afterwards held a prayer-meeting, in which those who prayed could not be heard, so great were the cries of the penitents for mercy; but having an engagement to preach elsewhere, we were reluctantly obliged to close the meeting. Our destination now was Lichenachreeg, where, in the homely cabin of brother Talbot, the Lord was gloriously present. Brother Dinnen preached with much unction; a prayer-meeting followed; the divine arm was made bare in snatching brands from the burning, and his goodness manifested in comforting those who believed: fourteen were enabled to rejoice in a sense of God's forgiving love.

“ On Monday we went to Ballydehob, to attend a quarterly-meeting. As we approached the place, we saw the people coming from all quarters, by land and water, and I felt it impressed on my mind that we would have a great and glorious day. The house in which we met consisted of a hall with a large apartment on each side, and the same space up-stairs. We designed to occupy the largest of the lower apartments; but our congregation, consisting of not less than four hundred persons, filled every part of the house both above and below. I stood in the hall as the most central position. During the sermon, the cry for mercy became so general, that we could not have a love-feast, but engaged

in a general prayer-meeting. You could form no adequate idea of the scene which followed. Such were the cries of the people, that the ground seemed to shake under us. The preachers and leaders at length divided, and held separate meetings in the different apartments of the house: we had six prayer-meetings all at the same time. Meanwhile, two brethren who could speak Irish were, in that language, addressing a multitude outside the house. Most of these were Romanists, who had assembled from all the surrounding country, 'to drown their shamrocks,' it being Patrick's-day; but they heard with the greatest attention, and many of them were deeply affected. After continuing our several meetings until the persons conducting them were nearly exhausted, we dismissed the people—inviting those who had obtained mercy, and all who were earnestly seeking it, to re-assemble in the large room, which was soon crowded. At the close of the prayer-meeting here, which lasted about two hours, we found that at least sixty persons were made happy in the Lord. What hath God wrought!

“Tuesday 18th.—My arrangements obliging me to pursue another course, the brethren and I returned to Dunmanway. Here we found that, though there had been no conversions when we visited it the preceding week, the Lord had, in our absence, so blessed the instrumentality of the leaders in their prayer-meetings, that thirty souls had been set at liberty. From the time we left Bandon up to that period, the Lord was still carrying on his work, and fifty individuals had experienced redemption in the blood of Christ, the forgiveness of their sins. Thus, in the course of ten days, two hundred and fifty souls found peace with God! To him be all the glory! The next day we rode to Macroon, whence the brethren who

had accompanied me took the road to Bandon, and I pursued my course to Mallow."

From Mallow Mr. Averell went to Kilfinan, where he had blessed seasons of refreshing amongst the simple, pious Palatines. At a quarterly-meeting in Pallaskenry, seven souls were born of God; and in Limerick, during several days he spent there, he saw precious fruit of his labour. He next visited Cloughjordan, where some were made partakers of the pardoning love of God, and the following day, after preaching in Roscrea at noon, he reached home in safety. The next day he attended the quarterly-meeting in Mountrath, at which the Lord manifested his saving power, and seven persons were enabled to rejoice in God their Saviour. On the two succeeding days were held the quarterly-meetings of Maryborough and Abbeyleix; at the former of which, he had the happiness of seeing ten souls brought into the enjoyment of the favour of God; and at the latter, fourteen were assured of the same blessing.

CHAPTER XII.

Visit to the north—Signal display of the power of saving grace at Ballintra—Gracious answer to prayer—Methodism providentially introduced at Tamnamore—Remarks at the commencement of the year 1801—Again appointed representative to the British conference—Assists Doctor Coke in raising funds to establish a Book-room in Dublin—Erection of the Coleraine preaching-house, and liberality of Mr. Galt—Visits the pulpit of Baxter and the birth-place of Whitefield, on his way to the English conference of 1802—Happy interviews with Lady Mary Fitzgerald—Tour through the vale of Clwyd—In 1803, accompanies Doctor Coke to North Wales—St. Winifred's Well—Manchester conference—Tour through the north of Ireland—Obelisk commemorative of the battle of the Boyne.

AFTER a short sojourn at Tentower, and visiting some places in its vicinity, he spent several weeks in Dublin, from whence he returned home about the middle of June. Speaking of this period he observes, "I had a visit from my precious friends, the Keene family, and found Tentower once more comfortable to me. They remained for our quarterly-meetings, and were delighted with Methodism as they found it in the country. We had very blessed meetings, and many found that rest to which Jesus invites the weary and heavy laden." He accompanied his friends to Dublin, where he remained till after the meeting of conference, of which he merely says, "that it was a good time." Having visited the counties of Meath and Westmeath, he set out in the latter end of August on a tour northward, in which he spent nearly the rest of the year. Noticing his visit to Cootehill, &c. he remarks, "I

preached in the Presbyterian meeting-house, in the evening, to a large congregation, most of whom seemed disposed to profit by the word, and several were deeply affected. In the morning we had a good attendance in our own house, and the Lord made it a precious time to all our souls. Immediately after leaving this town, on my way to Clones, a splendid scene opened to my view. Bellamont Forest, Dawson Grove, and Fairfield, all joining each other, with very handsome intervening lakes on the right hand, and Mr. Mayne's place on the left, present a prospect not unlike the lakes of Killarney. It has not the wild grandeur of the latter, but it has all that constitutes a beautiful landscape. There are no mountains, but there are fine rising grounds, richly planted and well cultivated. But what is more pleasing to the christian traveller, this country is thickly inhabited by a comfortable Protestant population, between whom and the semi-savage, poverty-stricken slaves of superstition that surround Killarney, there is no comparison. Dido on her funeral pile, in Lord Bellamont's saloon, is a fine picture. The proprietor of this splendid place shows by his non-residence, not only that he takes no pleasure in it, but that the most lovely spot on earth without Christ is a dreary desert. I spent a blessed sabbath amongst my kind friends in Clones, and never before witnessed so much of the genuine spirit of religion in the society. I preached to large congregations, morning and evening, and the Lord accompanied his word with an influence, the effects of which were evident amongst the people. At the sacrament especially, God gave us a blessed baptism of his Spirit. In visiting Monaghan I was much comforted, not only by the improved state of religion there, but by seeing that my labour was not in vain in the Lord."

Travelling northward from Monaghan, he preached a mid-day sermon at Moutry's mill, and in the evening addressed a vast concourse of people, in the open air, at Fivemiletown; on which occasion, as he expresses it, "God opened heaven's capacious windows, and let down a mighty influence upon the congregation." The next day he preached, out of doors, to a great multitude at Brookborough, and afterwards administered the sacrament to about five hundred communicants, upon whom was an extraordinary outpouring of the Spirit. Proceeding on his tour, he visited Maguiresbridge, Lisbellaw, Enniskillen, Sedare, and Ballinamallard, in most of which places he had to preach in the open air; and in some of them, especially in Lisbellaw, several persons were enabled to rejoice in the blessedness of those whose transgression is forgiven, whose sin is covered. He now entered the county of Donegal, and in the parts of it which he visited, saw the arm of the Lord revealed in the salvation of souls. At Pettigo he preached out of doors to upwards of a thousand people, and in the prayer-meeting which followed, eight souls professed to be born of God. In Ballyshannon, next day, the power of the Lord was again manifested. His word was accompanied with a gracious influence, and in the love-feast, which succeeded the sermon, six persons were made happy in the assurance of the divine favour. Thence he went to Ballintra, where was a most signal display of the saving power of the Almighty. He preached in the open air, and afterwards held a love-feast. Referring to this occasion, he writes: "It was the most extraordinary I have ever seen. Not more than three or four persons had an opportunity of telling their experience; but those who did speak were witnesses of 'perfect love,' and God honoured their testimony. While

they spoke, the Lord descended, and the mountains flowed down at his presence: every heart was affected, and cries for mercy arose on every hand. Prayer was now our resource, and for several hours the throne of grace was supplicated; nor did we pray in vain; the Lord heard our cry, and proclaimed himself the forgiver of iniquity, transgression, and sin. Not less than thirty souls obtained peace with God." At Tronemullion, next day, the Lord again showed himself mighty to save, and six persons were enabled to rejoice in him. Ramelton the day following was also highly favoured: the Lord made his word quick and powerful, and at the sacrament richly dispensed the bread of life. So overwhelming was the divine presence, that in many cases the animal functions seemed suspended, and the persons thus affected fell on the floor apparently lifeless; but after remaining in this state for some time, arose glorifying God—some for the pardon of sin, and others for sanctifying grace.

He now took leave of the county of Donegal, and, crossing an arm of the sea, reached Londonderry, where he spent a happy sabbath in ministering the word of life to larger congregations than he had ever seen there before; he found, also, a great improvement in the society, both in number and piety. He next visited in succession Strabane, Newtownstewart, and Omagh, and in all these places found growing prosperity. In the latter town he preached to a large congregation in the church, and afterwards held a love-feast in the court-house, at which was manifested much of the life and power of religion. After spending several days at Mullan, during which he preached in every part of the neighbourhood, he took an affectionate leave of his aged parents, who were still in good health and spirits.

Resuming his route, he observes, "In Garvagh there is little prospect of much good being effected; there is such a variety of sects, and the people are so much distracted with the continual din of 'Lo, here is Christ—and lo, he is there,' that simple seekers know not where to find him." He spent several days in Coleraine, and remarks of his visit to that town, "I had a happy time with this loving, wise people; they excel all the kingdom, except the Dublin society, for religious conversation, and thereby contribute much to their own growth in grace. During my stay we had large congregations in the town-hall, and the Lord sent a sweet influence with his word; our love-feast and the sacrament were greatly blessed, and several were enabled to lay hold on Christ for life and salvation." Accompanied by Mr. Ferguson, he went to Ballymena, and preached to a large congregation. "Such," he says, "was the love of the people here to the preachers and each other, that all were invited to breakfast together next morning; and it was truly a feast of love—God was in the midst of us. Having to preach in Broughshane at ten o'clock, I brought our meeting to a conclusion at nine; but just as we were about to part, a man cried aloud for mercy, and implored us to stop and pray for him. I felt this a cross, as it was likely to infringe on my engagement, but I was saved from the uneasiness of fearing a disappointment. Falling on my knees, I silently besought God to vouchsafe a speedy deliverance to this man, that I might not be delayed; and, blessed be his glorious name, he at once spoke peace to his soul, and I was enabled to reach my destination in good time."

His route next led him to Glenarm, Larne, Carrickfergus and Belfast; in the three former of which was little of a cheering character, but in the

latter, religion was in a prosperous state, and he felt happy in preaching to large congregations. Proceeding onward, he preached at Willmount, the residence of Mr. Stewart, Lisburn, Ballinderry, Moira, Lurgan and Portadown, from the latter of which he visited Tamnamore, long the inheritance of his ancestors. He had intended only an unexpected friendly visit to the Lloyd family—his relatives, the owners of the place; but more than what he designed was effected. Previously to his leaving Coleraine, Mr. Galt having obtained from him a copy of his route, had it published in a Belfast newspaper. The announcement, of course, conveyed the understanding that he would preach at all the places mentioned. When Mr. Averell saw this, he feared that the family at Tamnamore, with whom he had no acquaintance, might conclude he had taken a very unwarrantable liberty, and he resolved not to visit them. When the day arrived, however, he judged it necessary to call and explain how the announcement had occurred. He went to the place with a degree of timidity not usual with him; but on his arrival all his apprehensions at once vanished—he found Mr. Lloyd busily employed in getting a large barn, capable of containing several hundred persons, fitted up for preaching, and met a most cordial and friendly welcome from the family. He preached in the evening to a congregation, of which only a small part could get into the barn, and it was a time not to be forgotten; the word of the Lord was made powerful, and the seed of life was sown in the hearts of many in whom it brought forth the fruits of righteousness. From that time the Methodist preachers were affectionately entertained at Mr. Lloyd's, his house was the place of preaching, a large class was formed, he became an efficient leader, and in few country

places has Methodism existed in greater prosperity. Nor, though most of that generation has passed away, is the Lord yet without a seed to serve him at Tamnamore.

Mr. Averell now shaped his course towards Dublin, and was much cheered in witnessing an increase of life and zeal in the societies, in the different towns he visited on his way. Having stopped there for some days, he went to Tentower, from whence, after a short stay, he returned to the city, where he spent Christmas, closed the old year, and commenced the new. He had now for several years taken a principal part in conducting the important services peculiar to that solemn season, and on no former occasion were they productive of more happiness to himself, or attended with greater profit to others. He commences the new year with the following entry in his journal:—

“January 1st, 1801.—This has been a day of unspeakable blessing to my soul. Our annual breakfast was, as it has always been to me, a precious time. All was harmony and peace amongst ourselves, and the God of peace was in the midst of us. I have enjoyed much comfort amongst my Dublin friends during the last eight days: at Christmas we had blessed seasons of refreshing; indeed, in all our public ordinances, society-meetings, and social parties, we have had blessed manifestations of the divine presence, and sweet union and fellowship with our living Head, and with each other.”

After spending some weeks in Dublin and revisiting Tentower, he resumed his itinerary labours, in which, with the exception of a few days spent at home in the month of April, he was uninterruptedly employed until near the approach of the ensuing conference. His first tour lay chiefly through

the province of Connaught, and the second was exclusively confined to Munster. An account of these tours is given at great length in his journal, and contains much interesting matter, both with regard to the general prosperity of religion, and the success which in many places attended his ministry; but we must satisfy ourselves with this general notice.

The conference was one of much rejoicing, owing to a large increase to the society in the course of the year; and though there were some things of a trying nature, it was much favoured with the divine presence in its sittings for business, but especially in its religious services. Mr. Averell was again appointed representative to the British conference; and, accompanied by Dr. Coke and Mr. John Kerr, forthwith sailed for Holyhead, whence they proceeded to Leeds, where the conference was to be held. The only thing he notices respecting this conference was, that it decided on giving no further pecuniary assistance to the Irish connexion; a decision which, of course, threw the Methodists of Ireland entirely upon their own resources. He further observes of his visit to England, "I felt much thankfulness to God, for the favour which was showed me by my English brethren and the people of Leeds. I had cordial and pressing invitations to visit several parts of England—especially London; but, exclusive of my love for Ireland, my secular affairs would not admit of a long absence from home, and, as soon as the business of the conference was over, brother Kerr and I returned to Dublin."

In the latter end of August he met Dr. Coke and the preachers of the Dublin district. The Irish Methodist connexion was at this period considerably in debt; and the withdrawal from it of

pecuniary aid by the English conference placed it in trying circumstances, and cast a gloom over its future prospects. Something decisive was necessary to meet the case; and Dr. Coke had come back from England, to assist his Irish brethren in devising some means of relieving them from their difficulties. At the Dublin meeting it was agreed that an effort should be made, to raise at the rate of a shilling for each member throughout the connexion, and with the amount, after paying the debt that was owing, to establish a Book-room. To give effect to this measure, and to have it uniformly adopted throughout the kingdom, Dr. Coke and Mr. Averell met the preachers of all the other districts, i. e. Cork, Limerick, Athlone, Clones, Londonderry, Belfast and Newry, at their respective places of assembling. This occupied him for about two months; nor was it labour lost—the sum raised was somewhat over one shilling for each member, the amount being £1312 17s. 10d.

Having concluded the business of the district-meetings at Newry, Doctor Coke and he proceeded to Dublin, whence the doctor sailed for England, and he, after spending a fortnight in the city, returned to Tentower. As he had not for a considerable time exercised his ministry much in his own neighbourhood, he now spent some weeks in visiting all his old places of preaching, and most of the adjacent towns. In reference to this period he writes, “I never spent a happier time in ministering the word of life to those amongst whom I made my first feeble efforts to preach Christ, and him crucified. Most of those who had embraced the truth retain their christian simplicity, and are ornaments to the christian profession. They hailed my visits with great joy, and the Lord made us a mutual blessing. I would willingly, were it the

will of God, live and die amongst this people." At the approach of Christmas he again visited Dublin, and had a happy celebration of the nativity with his friends there. He notices the beginning of the new year as follows:—

"January 1st, 1802.—The public breakfast, in Whitefriar-street preaching-house, this morning, was, as on former occasions, a very blessed time. God gave us a spiritual banquet, and his banner over us was love. I spent a considerable part of this day, in solemnly reviewing the ten years of my life that have passed since I unreservedly dedicated myself and my all to God; the retrospect produced mingled feelings of joy and sorrow: a sense of my unfaithfulness led me to deep humiliation of soul: the mercy and faithfulness of God called for rejoicing. I had frequently strong temptations, but the Lord graciously kept me by his power, and under heavy trials mercifully sustained me. My efforts to promote his glory were feeble; but he deigned to acknowledge them: O my God, I dedicate myself afresh to thee; accept of me, and help me to live to thee and for thee!"

As was usual, when he visited Dublin at this season of the year, he remained there for several weeks; and was, during his stay, employed almost every day in ministering the word of life to large congregations, not without the happiness of seeing some fruit of his labours. On leaving the city he returned to Tentower, and after arranging some temporal business, resumed his arduous work of itinerating through the kingdom. His first route was confined to the counties of Carlow, Wexford, and Wicklow; and in a second, which immediately followed, he visited Kilkenny, New Ross, Waterford, Clonmel, and Thurles, together with several other places lying in his course. Observing on

these tours generally, he says, "I enjoyed great peace of mind, and in many of the places in which I preached we had blessed manifestations of the saving grace of God."

In the latter end of May, having been invited to open a new preaching-house in Coleraine, he set out northward. Respecting this visit to Ulster he writes: "Finding that much riding on horseback now, at the age of forty-eight, fatigues me, I travelled in my gig. At Tamnamore I spent two most happy days: the family are resolved to be on the Lord's side, and to promote the interests of his cause in their vicinity. While stopping with them, I preached to immensely large congregations, and the saving power of God rested upon many of the people. I next visited my father and mother, whom I found in good health; and thence proceeded to Coleraine. There has been a large increase of the work of God, in both town and country, since I was here before; and they have now a commodious and beautiful house in which to worship God. I preached in it several times, with great liberty, and never saw a people under more blessed influence in hearing the gospel; God was indeed speaking to them. While we solemnly dedicated the house and ourselves to him, he not only filled the place, but he filled our hearts with his glorious presence."

There are some particulars connected with the erection of this house worthy of being recorded. Previously to this period, the society in Coleraine, though respectable, had contented themselves with a very humble place in which to worship God; and, except on particular occasions when they got the use of the town-hall, had miserable accommodation for a congregation. This was often a subject of complaint with Mr. Averell, and the last time he visited Coleraine, he strenuously urged on a few

friends, one evening after preaching, the necessity of erecting a preaching-house, and mentioned the site upon which it should be built; but all were silent; no one offered his services to make a beginning. Mr. Averell at length said, "Brother Galt, I call upon you, in the Lord's name, to build a preaching-house for the society in this town," and at the same time presented him with a sum of money as his subscription. Mr. Averell heard nothing more of the matter until after the lapse of nearly two years, when he got a letter requesting him to open the new preaching-house. After the opening services were over, a number of friends were invited to spend the evening with Mr. Averell. In course of conversation, Mr. Galt, addressing him, said, "I must now give you a history of the house in which you have been preaching. At the time of your last visit, though I took your subscription, I was not determined to take upon me the responsibility of erecting the house. Nor was I sorry to find that the site you mentioned, and on which it stands, was in law, as it afforded me a good reason for declining the undertaking. I therefore resolved on returning your money, and had a letter written to you to that effect; but, before posting it, thought I should ascertain if the law-suit was still pending, that I might be sure that the excuse was well founded. I waited therefore on one of the gentlemen who claimed the property, and carelessly asked him, 'sir, will you give us the ground on which the old ruins stand, for the site of a preaching-house?' 'Galt,' said the gentleman, 'you are most fortunate: last night's post brought me the news that the law-suit has been decided in my favour, and I feel pleasure in being able to accommodate you.' This answer for the moment confounded me; but, on regaining my composure, I

saw that the hand of providence was in the thing, and I at once determined, in the name of the Lord, to commence the building. And now, sir," said he, continuing to address Mr. Averell, "I have a heavy bill against you: the house cost £500; we have been only able to raise £200, and I must look to you for the balance." Mr. Averell replied, "Well, my dear brother, I acknowledge the debt, but you have also an account to settle with my Lord and Master. How much were you worth when you commenced the house?" Mr. Galt supposed he was worth £——. "How much," asked Mr. Averell, "are you worth at present?" Mr. Galt said, "I cannot see what that has to do with the house." "I think it has," said Mr. Averell; "you are God's steward, and bound to dispose of his property for the promotion of his glory." Mr. Galt replied that he did not know exactly how much he was worth. Mrs. Galt, who was present, said, "You could make a good guess, for you took stock lately; and the fact, Mr. Averell, is, he is worth double, treble as much as he was when he commenced the preaching-house." "Thank God!" said Mr. Averell, "then the debt is paid!" And so it was: Mr. Galt saw and felt his obligations to God, and at once and for ever relinquished his claim for the £300!

On his return from Coleraine he preached in the uncovered walls of a new preaching-house at Portadown, and attended a quarterly-meeting in Tandragee, where several persons were, for the first time, enabled to rejoice in the pardoning love of God. Having visited several other towns, he arrived in Dublin in time for the annual district meeting. The conference, which immediately followed, was one of great harmony and happiness; there was a considerable increase of members to the

society; the state of the finances was encouraging, and every thing indicated prosperity.

Mr. Averell was this year also elected representative to the British conference, which was to meet at Bristol. He and Mr. Joyce, in company with Dr. Coke, set out for England; they had a pleasant passage to Holyhead, and thence, by an agreeable route, reached their destination in safety. Their course brought them near Madeley, and afforded them an opportunity of spending a happy hour with Mrs. Fletcher. Passing through Kidderminster, they visited the pulpit of the venerable Baxter; and in Gloucester they stopped at the inn famed as the birth-place of the celebrated Whitefield. Having arrived in Bristol some days before the meeting of the conference, he went in the interval to Bath, chiefly to see his esteemed friends, the Smiths of the Bethesda, Dublin. While there he preached several times, and had many happy interviews with Lady Mary Fitzgerald; speaking of whom he says, "She is not only a christian in appearance, but in reality—a pattern of plainness and humility, and full of the peace and love of God." He preached frequently in Bristol during the conference, and on one occasion, by request, gave an account of some of the extraordinary deliverances that had been providentially effected for persons belonging to the society, at the time of the late Irish rebellion. The conference itself he describes as one of the happiest he had ever attended—remarkable for harmony and affection, and signally favoured with gracious manifestations of the divine presence and goodness. Mr. Joyce and he, on their way back to Ireland, accompanied Dr. Coke, at his particular desire, on a visit to the Welsh mission. Their route was by Shrewsbury, Gloucester, and Worcester to Wrexham, the first

town in Wales on their course. There, as well as in the different towns through which they had passed, Mr. Averell preached in the evening, and Mr. Joyce the next morning. "From Wrexham," observes Mr. Averell, "passing over the mountains, we had a splendid view of Chester and Parkgate, and of the beautiful vale of Clwyd. This lovely vale is about twenty-four miles long and four broad, bounded on three sides by mountains, and on the remaining side by the sea. It appeared like one continued tract of pleasure ground, interspersed with towns, villas, churches, towers, palaces, castles, lawns, and meadows; and is watered by numerous rills, which empty themselves into the fine river that gives name to the vale, and which meanders along its centre into the sea." In several parts of this vale they ministered the word of life to large congregations, having frequently to preach in the open air, and sometimes to continue their meetings for several hours. They were favoured with extraordinary outpourings of the divine Spirit, and many were brought to the knowledge of the truth as it is in Jesus, especially in Ruthin, Denbigh, St. Asaph and Abergelle. At the latter place they parted Dr. Coke, and proceeded by Conway and Bangor to Holyhead, whence they sailed for Dublin. Soon after his arrival Mr. Averell proceeded to Tentower, where and in its vicinity he prosecuted his labours until after Christmas, when he returned to the city in time for the watch-night on new-year's eve. Of this visit to Dublin he writes:

"January 1st, 1803.—I feel my soul drawn out in grateful adoration of the God of my innumerable mercies, for his still-continued goodness, and especially for the loving kindness which he has this day vouchsafed unto me. Our public breakfast this morning was a glorious time. It was not

only as the former occasions, but was to me more abundant in blessing. After riding fifty-four miles yesterday, and preaching last night, I felt quite worn down with fatigue; but my spiritual strength was so renewed at our meeting, that I recovered my physical energy; the Lord strengthened me both in body and mind; he made me strong in himself, and in the power of his might."

In the beginning of February Mr. Averell returned to Tentower; and soon after, hearing of the death of his much esteemed friend, Mr. Tidd of Cloughjordan, went thither to preach his funeral sermon. Thence proceeding on a tour, he was joined by Mr. Champion of Maryborough, a local preacher, by whom he was accompanied through the counties of Limerick and Kerry. While together they preached alternately, he in the evenings, and Mr. Champion in the mornings. Parting at Killarney, Mr. Averell continued his route through the county of Cork, and returned homeward by Clonmel and Kilkenny, finishing the ministerial labours of the tour by preaching in the church of Kilmanagh. "The next day," observes he, "I got home, exceedingly fatigued in body, but happy in my soul. I never enjoyed such blessed uninterrupted communion with God as I do at present. Eternal praise to his name who has removed all clouds from my sky; so that I am, through divine mercy, enabled by the eye of faith to see him continually whom my soul loveth." Another tour upon which he soon entered, and which embraced the whole of the Carlow and Wicklow circuits, occupied him until the time of conference.

At this conference he was again elected representative to the English conference, and on the 13th of July sailed with Dr. Coke for Holyhead.

They spent the first night, after landing, in Conway, where they arrived in time to hear one of the Welsh missionaries preach, and to witness some of the blessed effects of a general revival of religion that was at that time progressing in North Wales. At Holywell the doctor preached next evening, and Mr. Averell the following morning. This town derives its name from the famous well of St. Winifred, over which stands a curious Gothic dome, erected either by the piety or superstition of former times; and of which there are many fables respecting the miraculous cures performed at it in days of old. It is however a remarkable spring; it bursts from the ground with great impetuosity, and discharges upwards of twenty tons of water every minute. Its waters have long since lost their fictitious reputation for healing qualities; but are nevertheless truly valuable, being now applied to the turning of several mills for the working of copper, the making of brass-wire, paper, and spinning cotton. The conference was held in Manchester, respecting which Mr. Averell writes: "Mr. Bradford, the president, and I stopped with Mr. George Lomas, from whom and his affectionate, christian family we experienced the utmost kindness and attention, during the three weeks which we spent at his house. Brother Bradford and I slept in the same room, but not in the same bed; he left me the bed, whilst he rolled himself in a blanket, and lay on the carpet with his saddle-bags under his head. He slept only four hours every night: may I profit by such self-denial! I had to preach frequently before the conference; and, on the two sabbaths I spent in town, four times in St. Clement's church; the last of which was for the benefit of the Sunday schools. Some days after our sittings commenced, we were alarmed by the news of an

insurrection in Dublin, in which Lord Kilwarden was killed. Our conference was turned into a prayer-meeting on the occasion; and though the accounts were awful, such was the heavenly influence that descended upon us, that all my apprehensions subsided, and my mind was restored to sweet tranquillity. The conference altogether was a very blessed time. The mature wisdom, temperate zeal, and christian love manifested by the brethren, as well as the continual sense of the divine presence which overshadowed us, made it an uninterrupted season of blessing."

The morning after the conference closed he took coach for Prescot, where he preached that evening and the next morning. Thence he went to Liverpool, and preached in Pitt-street chapel, after which he met the society, and enjoyed with them a blessed time of refreshing. Early the following morning he sailed for Chester, where he preached and assisted at a love-feast. He next proceeded to Ruthin, where, after preaching, he met Mr. Henry Moore, who came there to commit to his care his sisters, Mrs. Dugdale and Mrs. Tims, on their return to Ireland. In Denbigh Mr. Averell met Messrs. Davis and Jones, the Welsh missionaries, whom he accompanied to Conway. Here he preached to a vast concourse of people in the open air, after which the missionaries delivered addresses in their native language with wonderful effect. The following day, though out of his course, at the request of the missionaries he visited Caernarvon. In this place also was a signal display of the power of God. He preached in the theatre which the missionaries had obtained for a preaching-house; it was densely crowded, and every heart seemed to be melted down before the Lord. While here, he viewed the stately ruins of the castle built by Ed-

ward I. famous as the birthplace of the first Prince of Wales. The natives of the principality are the descendants of the ancient Britons, who took refuge in it at the time Great Britain was invaded by the Saxons. They are now called Welsh, and still continue to preserve their own language. They were long an independent nation, and were governed by their own kings until the reign of Edward I., when their last sovereign, Llewellyn, was slain in battle, and the country united to England. The natives submitted to the dominion of England with extreme reluctance; and Edward, to pacify them, promised to give them for their prince a Welshman by birth, and one who could speak no other language. This assurance was hailed with joy; and the English monarch, in fulfilment of his promise, conferred the principality on his second son Edward, who was born in Caernarvon castle, and who, being an infant, could of course speak no other language, as he could speak no language at all. Alphonso, the king's eldest son, dying soon after, Edward, the infant prince of Wales, became heir of the English crown, and thenceforth the two nations became fully united under one sovereign: and the eldest son of the reigning monarch bears the title of Prince of Wales. Mr. Averell now took leave of the Welsh missionaries, and, accompanied by the friends whom he had in charge, proceeded by Bangor to Holyhead, whence he sailed for Dublin, and soon after his arrival left for Tentower.

After spending some weeks at home, he made arrangements for a tour to the north. The kingdom was at that time in a state of great alarm, in consequence of a threatened invasion by the French, and the people were so engrossed with warlike preparations, that the cause of religion was

greatly injured. The menaced danger, instead of leading men to take refuge in God, seemed to drive them farther from him; he was little in their thoughts, and they acted as if they depended solely on their own strength for deliverance. Such were the apprehensions entertained by the government, that a general order was issued, enjoining all persons possessing stock, whether cattle or agricultural produce, to furnish inventories to the sub-governors of districts, and to be ready, on the shortest notice, to bring all to the government magazines. In compliance with this order, Mr. Averell, before his departure, left an inventory of all his moveables with his steward to be presented by him, and had no expectation of seeing them again. While in Dublin, which he took in his course, he says, "My hands were greatly strengthened by the steady, uniform piety of the society; and what besides contributed to encourage me was, the opposition manifested by many of the citizens to theatrical amusements. A sense of their impropriety, especially in such a perilous time, led to the originating of a petition against the opening of the theatre. It was very numerously signed, and presented at the Castle by the Lord Mayor; who supported it by his own solemn remonstrances. The petition, it is true, did not succeed—the theatre was opened; but such an effort having been made shewed me, that besides the righteous in the land, there were many who feared the Lord, and I believed that God for their sake would discomfit the designs of our enemies." At Oldcastle he had a happy time with Mr. and Mrs. Henry, and was much comforted by seeing some happy results of his ministry. He next went to Daly's-bridge, now Mountnugent, where he found himself quite at home with Mr. and Mrs. Spinks, and at whose

house he had a large congregation, several of whom had lately become subjects of the saving grace of God. Amongst other places he visited Clones, where he spent a Sunday, and states: "I had a sweet time preaching Christ, and him crucified; and found it profitable, in meeting the society, to enlarge upon relative duties, and to show that it is in a due attention to them, in the spirit and power of religion, that the christian exhibits the reality of a work of grace in the heart, and causes his light to shine before men."

For several weeks after leaving Clones he was employed in the counties of Fermanagh, Tyrone, and Londonderry; and in most of his route was favoured with gracious manifestations of the divine presence. In Coleraine, where he arrived on Christmas-eve, he thus writes: "We had a happy Christmas-morning, and afterwards a precious season at the sacrament in the church: in the evening in our own house, the Lord gave his word, and accompanied it with a blessed influence. I always feel happy amongst this people, for God is with them; but I never felt more comfort than I did this day: I had throughout every part of it delightful intercourse and fellowship with 'God manifest in the flesh'—God my Saviour! O how infinitely lovely is he, in every point of view, to the redeemed soul!" On his way from Coleraine to Ballymena, amidst a tremendous storm of wind and rain, he was overturned in his gig; but through the merciful interposition of providence, he escaped without injury, and was not even many minutes delayed. "The next day," he observes, "I dined at Smithstown, and visited the Earl of Bristol's monument of folly at Ballyscullen. It is a noble structure in the form of a round-tower, and stands on an eminence which commands a fine prospect of Lough Neagh, and of

a large extent of the counties of Londonderry and Antrim. It is four stories high, and is finished in the best style of architecture. Many of the rooms are hung with variously coloured silk and satin, most richly embroidered; and the ceilings are beautifully ornamented with paintings of the finest description. The bedsteads, table-frames, chairs, and almost all the furniture are covered with splendid gilding; and the statuary, both ancient and modern, is of the first order. None of the royal palaces that I have seen can, as to magnificence, elegance, and costliness, vie with this edifice. But alas! this monument of human pride bears the marks of condemnation, and seems to be consigned to ruin." After his inspection of this stately mansion, he preached that evening in Bellaghy, and had much liberty in proclaiming Christ in all his power to save, and not without indications of some good effects. The last day of the year he preached at a quarterly-meeting in the new preaching-house at Ballinderry, on which occasion the Lord vouchsafed his gracious presence; but still more so at the watch-night service, which was concluded by a renewal of the covenant. In his journal, the day following, he writes:—

"January 1st, 1804.—I spent most of this day in conversation with my dear parents. My father is in his ninetieth year—my mother in her eighty-fourth; both are in perfect health, and have the full use of all their faculties. May my gracious God crown their long life of mercies with a happy and glorious end."

Resuming his route, he visited Cookstown, Dunganon, Coalisland, and Tamnamore. In the latter place, though it was the depth of winter, such was the concourse of people, he was obliged to preach in the open air, notwithstanding which the assembled

crowd heard with the deepest attention. Of his visit to Lisburn he remarks: "I expected to have had sweet christian fellowship with my venerable brother Johnston; but I found that, three days before my arrival, he had gone to his heavenly reward. He had adorned his profession as a preacher of the gospel for upwards of half a century. I preached twice in our house; many were obliged to go away for want of room, and our God did not leave us comfortless." His next visits were to Lambeg and Willmount, after which he spent two days in Belfast; and thence went to Comber, where he addressed a large assembly in the church, and had a very happy day with the clergyman. In Downpatrick the Lord gave him some happy seasons, as he did also in Strangford and Killough. In the latter town he preached in the church, and had a good congregation, a considerable part of which consisted of the officers of the Kildare militia and the respectable inhabitants of the town and its vicinity. The Lord not only gave him unusual liberty in the delivery of his word, but accompanied it with much power; so that not only deep solemnity, but a heavenly influence rested on many hearts. In Strangford he preached in the new preaching-house erected by Mr. George Moore; and though the day was so stormy as to wreck several vessels on the coast, there was a large attendance, and many felt it to be a time of refreshing coming from the presence of the Lord. In noticing his visit to Dundalk, he laments the death of the venerable rector of the parish, the Rev. Mr. Montgomery, who had long been a steady friend to the cause of Methodism, and whose removal he considered a serious loss to the society. The next day he preached in Collon to a considerable number of deeply attentive hearers, many of whom appeared under gracious

feelings. On his way to Drogheda he made a slight diversion from his regular course, passing by Townley Hall, the splendid mansion of Mr. Balfour, and through his beautiful demesne, to visit the obelisk commemorative of the battle of the Boyne. This battle was fought on the 1st of July, 1690, between William, Prince of Orange, then William III. of England, and his father-in-law, James II. who had been obliged to abdicate the English throne. The engagement ended in a decisive victory on the side of William, and effected the deliverance of the Protestants of Ireland from the power of popish ascendancy, which James was attempting to establish in the country. The obelisk was erected in 1736, and is built upon a high, abrupt rock close by the water, little larger than the base of the structure itself, which is a square of twenty feet. It stands near the place where William crossed the river. In Drogheda he found the society much alive to God, and a spirit of hearing among the people, the one being a certain result of the other; for wherever professors are found honouring God and his cause, God will honour them; and their holy example will have a saving influence on those around them.

CHAPTER XIII.

Irish conference of 1804—Leaves for the British conference in London—Happy result of a reproof to a young lady respecting dress—Accepts of an invitation to visit Raithby Hall—Lengthened tour in England—At the Dublin conference of 1805, chosen to attend the conference at Sheffield—Again visits Raithby Hall—Labours in Scotland—Lady Maxwell—Circumstances attending his detention at Portpatrick—Early in 1806 accompanies the Irish missionaries on a tour—Sunday-schools in Ireland—Death of Mr. Darragh—Opens new preaching-houses in Mullingar and Enniscorthy.

IN Dublin, where Mr. Averell spent a week on his way from the north, he found the society greatly prospering in the ways of religion. Notwithstanding his apprehensions with regard to his property at Tentower, at the time of his leaving home, he found, after an absence of three months, “every thing exhibiting the appearance of a master’s care.” During the time which intervened between his return and the conference, besides attending to the interests of the societies in his own immediate locality, he visited several places in the counties of Tipperary, Kilkenny, and Limerick. As usual, a divine unction accompanied his ministry; and in the city of Limerick especially a gracious outpouring of the holy Spirit took place.

At the conference of this year there was a decrease in the numbers in the society, which gave rise to a lengthened discussion respecting the causes of the declension. “Every one,” says Mr. Averell, “seemed to be humbled before God, as were the disciples when our Lord told them ‘that one of

them would betray him ;' and we all were disposed to put the same question as they did, ' Lord, is it I ?' We were inclined to attach the blame, not every man to his neighbour, but to himself. We resolved, however, to revive morning preaching where it had been discontinued ; to establish band-meetings more generally, and to press upon the people family and relative duties ; and that in our preaching we would for the future aim more at the hearts than at the heads of our congregations, making stronger, more pointed, and more practical applications of our discourses ; and above all, that we would pray without ceasing."

Mr. Averell was once more elected representative to the British conference. He sailed with Dr. Coke for Holyhead, whence he posted with him direct to London ; and while there stopped with his highly esteemed friend Mr. Butterworth, from whom and his pious family he received the most marked kindness and attention. During the conference he had to preach almost every day, and twice or thrice on the sabbaths, which, with his attention to the trusts confided to him by his Irish brethren, and the time he was obliged to devote in a social way amongst his friends, furnished no ordinary test of his capability of enduring long-continued, arduous labour. In passing through the business of the conference he enjoyed much happiness, was pleased with its proceedings, and felt himself greatly united in affection to his English brethren.

He was, as has already been noticed, greatly opposed to the foolish vanity displayed in gaudiness of dress ; and wherever he met it, seldom let it pass without reprehension. His methods of assailing this evil were often peculiar, and doubtless sometimes gave offence, but they were frequently crowned with success. A singular instance occurred while

he was in London. He dined at Mr. T's. Mr. and Mrs. T. were pious; but they had a daughter who dressed very fashionably. Whether her parents had unthinkingly permitted her to slide gradually into the evil, until she had become too much her own mistress to be controlled; or whether, like many religious parents, they were too indulgent to impose restraints that would displease their child, we know not; but her vanity had carried her to excess in this particular. Mr. Averell was grieved to see a child of religious parents so foolishly decorated, and took an opportunity of remonstrating with her father and mother on the subject. The next day, going to see Lady Mary Fitzgerald, he called at Mr. T's. and Miss T. accompanied him part of the way. Having now an opportunity of combatting the evil with Miss T. herself, he at once introduced the matter; but apparently with no good effect; she would not be persuaded there was any harm in dressing fashionably. Referring to her ear-rings, he observed that if she had been born with such appendages to her ears, she would have been looked upon as a monster, and a surgeon employed to cut them off. They parted, she returned home, and he proceeded to pay his visit. The following morning Mrs. T. and her daughter called on him: Miss T. was very plainly dressed; no ornaments, and her appearance—her looks were quite changed. "Here," said Mrs. T. as she approached Mr. Averell, "here is Eliza come to see you." Mr. Averell was surprised: he was surprised at the earliness of the call, but more so at Miss T. herself; and, without any circumlocution, at once inquired, "Why, my child, why so plain? what have you done with your curls? where are your ear-rings?" "They are all gone, sir—gone for ever!" "Well, now, give me an account of their

death and burial." "Why, sir," she replied, "after I parted you yesterday, your queer expressions," (alluding to what he had said about her ear-rings) "were constantly passing through my mind; sometimes I smiled at them; at other times they struck me with force; but I afterwards forgot them till I was going to bed. I retired to my room as careless as ever; settled my hair, and was taking out my rings, when your words returned with force to my mind. I went to my knees, as usual, to say my prayers; but a sudden horror seized me. It was as if God had said to me, 'Wretch! you give yourself, your time, and your affections to the world, and then you come to insult me with what you call prayer!' I thought he looked upon me with indignation, and spurned me from his presence. I felt that his anger burned against me. My distress of mind became so great I could not go to bed, but continued wrestling with God in prayer until, at the break of day, he revealed himself to me, removed my load of guilt, and shed his love abroad in my heart." He that is instant in season and out of season will never fail in seeing fruit of his labour.

Having accepted of an invitation from Mr. and Mrs. Brackenbury, of Raithby Hall, Lincolnshire, to spend some time with them, Mr. Averell went thither direct from London, a distance of one hundred and thirty-three miles. He travelled by coach, and arrived there on the 18th of August. After describing the house, the demesne, the town of Raithby, and the surrounding country, he proceeds, "But what I admire more than the beauty, elegance and taste that present themselves on every hand, is the abundant influence which the spirit of the gospel has obtained in the hearts and lives of the owners of the Hall, their domestics, and most

of the tenants on their estate. The inside servants, the butler, coachman, and four females, live in sweet union; they are happy in the enjoyment of religion, and constantly exhibit its blessed effects in their lives. The gardener is deeply pious; he cannot read, but being filled with the Spirit, is a powerful preacher, and the steward also is an Israelite indeed, and worthy to preside over his charge. But it is when one joins the family in the parlour, that the soul enjoys a continual feast. The conversation may be varied; varied to trace out through different languages some useful criticism on divine truth; or, through a wide range of christian experience, to detect the devices of Satan, guard against his wiles, strengthen faith, or lead to closer communion with God; but it never varies from Christ. There is a commodious preaching-house at Raithby, and as most of the people in the town and country attend preaching, there is a large congregation. During my stay here I preached several times; and, in company with my kind host and hostess, visited most of the neighbouring towns, where I ministered the word of life: sometimes we had a second sermon, and then I was favoured with hearing Mr. Brackenbury preach. After remaining for a fortnight, I left this lovely paradise, and was accompanied by my precious friends in their carriage to Horncastle—eight miles on my way—where we breakfasted. Here we parted with many tears; they affectionately pressing, and I agreeing that I would on my next coming to England visit Raithby Hall.”

Mr. Averell having provided himself with a horse, made a considerable tour through England, which occupied several weeks. In Lincoln, Nottingham, Buxton, Macclesfield, and Chester, with many other towns of less note, he addressed large

congregations, sometimes so large that he was obliged to preach in the open air. On his way from Chester he delivered a mid-day sermon in Mold, where he was met by two Irish friends—Mr. and Mrs. Handy, with whom, at their sweet retreat in the vale of Clwyd, he passed some days very happily, and meanwhile preached in Ruthin, and some country places. He next proceeded to Denbigh, and afterwards to Bangor and Holyhead; from the latter of which he sailed for Dublin, where, after a passage of ten hours, he arrived in safety. He was cordially greeted by his attached friends in the city, with whom he remained a week, and then returned to Tentower. He at this time entered into partnership, in the farming business, with Mr. Arthur Keene of Dublin; and was highly pleased with the union, inasmuch as it not only relieved him from a great amount of worldly care, but enabled him more fully to employ his time in the work of the ministry. This change in his secular affairs requiring much adjustment, he was obliged to remain upwards of two months at home, attending to measures necessary for carrying the new arrangement into effect.

Towards the close of December he left Tentower, resolved to finish the year as he would wish to close his life—in a watching, praying, working spirit. “While in Maryborough” writes, he, “I was asked to visit the infirmary, which is, I suppose, one of the best regulated institutions of the kind in the kingdom, owing solely to the zealous care of a well-disposed young gentleman—Mr. Parnell. In Philipstown, though I was not much cheered by the prosperity of religion, yet I felt happy in the society of three young persons whose parents have lately gone to heaven: they were left defenceless and exposed, but they are serving God, and he

takes care of them. The prayers of righteous parents are a great patrimony to their children. From this I went to Prosperous, and the next day got to Dublin, where I spent a very blessed Christmas, and had a delightful opening of the new year, 1805."

Contemplating a general tour through the kingdom, he at once left Dublin and entered on his arduous work, in which he was unremittingly employed until the conference—a period of six months. This tour was arranged in two routes: the first embracing Connaught and Ulster, and the second taking in Leinster and Munster. In exercising his ministry in a field of such vast extent, he of course met with much variety, both with regard to the state of religion and the success attending his labours; but the limits within which we are circumscribed will not admit of our following him through so wide a range. Suffice it to say, his toil was incessant; travelling almost every day, and for the most part long journeys; preaching every evening and morning; besides which, in most of the places he visited, he either met the society, held a love-feast, administered the sacrament, or had a protracted prayer-meeting. Of this tour in general he says, "My labour was great, but my comfort was greater. Though in several places I had to deplore a declension of religion, yet in many others I was cheered by seeing Zion in great prosperity; and though on some occasions I seemed to preach to little purpose, in most instances God gave effect to his own truth, and I was favoured with beholding the fruit of my labour." His principal object, however, was the formation of Sunday schools. These institutions had been in existence for some years in England; and at the time of Mr. Averell's last visit to that country, their utility was brought un-

der his notice, and he resolved on their introduction into Ireland. Immediately after his return from this tour, he wrote to Joseph Butterworth, Esq. London, on this subject. The letter is dated Tentower, July 1st; the following is an extract:—

“ When I had the happiness of being in London last year, I met that very benevolent christian, Mr. ———, with whom I had a long conversation on the state of society in Ireland, and the probable advantages we might derive from Sunday schools were they universally adopted. I have been ever since exerting every nerve to get them established, and have succeeded far beyond my expectation. But our means for procuring books are very limited, and the demands upon us very large. That gentleman very liberally promised me aid in books, if I made a trial; but not knowing his address, I take the liberty of requesting you will take the trouble of communicating to him the progress we are making in his favourite plan; and be pleased to present my application to him for aid in books proper for Sunday schools, in terms the most respectful. My hope of success in this measure, if persevered in, is very sanguine; indeed, I think it the only one we can add to the means we have already in operation, for ameliorating the state of society in this dark part of the empire.”

Having made preparations for attending the annual meeting of the preachers, he forthwith proceeded to Dublin. Of this conference he remarks nothing more than that “it was a happy time,” and that he was again elected the representative to go to England. Accordingly, he sailed from Dublin in company with Dr. and Mrs. Coke, and, after an agreeable passage of nine hours, arrived in Holyhead. The conference met in Sheffield, and the only record he has left of it is

that "Dr. Coke was elected president, and Mr. Benson secretary: all matters of business were managed in great peace and harmony, and in all the religious services there was much of the divine presence." After the conference closed he spent a considerable time in itinerating through England. His first route was from Sheffield to Raithby Hall, in the course of which he preached in Worksop, Nottingham, Ratcliff, Newark, Basingham, Lincoln, and Horncastle. In the latter town he was met by his affectionate friends, Mr. and Mrs. Brackenbury, whom he accompanied to their residence. Here he passed a fortnight in great happiness, though very laboriously. He usually preached in some neighbouring town or country place at ten o'clock in the morning, in another at two, and in Raithby in the evening, Mr. and Mrs. Brackenbury always accompanying him. His next route was to Berwick-upon-Tweed, in the course of which he preached in Grimsley, Hull, Beverley, York, Durham, Newcastle, Alnwick, and many other towns, and was much delighted with his visit to that part of England.

At Berwick-upon-Tweed he entered Scotland, and remained nearly three weeks in that country. As his destination was Port Patrick, which he intended to make his way to Ireland, he had a long route thither, and an opportunity of seeing much of that part of the empire. Amongst the several places in which he exercised his ministry were Dunbar, Haddington, Edinburgh, Glasgow, Kilmar-nock, Ayr, and Ballantrae. In some of these towns, Edinburgh, Glasgow, and Ayr especially, he spent several days. In the former he was favoured with great liberty in preaching to large congregations, and was greatly pleased with the Methodists in that city; they did not manifest much of the

ardour often to be met with in England and Ireland, but were persons of steady, uniform piety, and did credit to the cause of religion. While there, he had several profitable interviews with Lady Maxwell, whom he characterizes as an eminent christian, and in many things greatly resembling Lady Mary Fitzgerald. In Ayr he found the most affectionate and lively people he met with in Scotland. This town is intersected by the river from which it takes its name, and over which stand the new and old "brigs," which supplied Burns with the subject of one of his poems. During his stay there, he visited the house in which the Scottish bard was born; as well as "Allaway Kirk," and "The Brig of the bonny Doon," which furnished themes that called forth the fullest exertion of Burns' genius.

On his arrival at Port Patrick, the packet for Ireland could not sail because of contrary wind; and in consequence of its continuing unfavourable, he was detained there for several days. The hotel in which he stopped was crowded with persons who, as well as himself, were waiting the sailing of the packet, and as he was always intent on making the best use of his time, he resolved on preaching to as many of them and of the townspeople, as might be disposed hear. Having informed the owner of the hotel, Mr. Clarke, of his intention, he at once agreed to clear out a large coach-house to accommodate the congregation; and a bellman was sent to announce through the town, that a clergyman from Ireland would preach at a certain hour in the evening. At the appointed time there was a large audience, and he was enabled with great liberty to unfold the unsearchable riches of Christ. When the service was concluded, having announced that, if the wind continued unfavourable, he would

preach again next evening, an old woman called out, "There will be nae change o' wind; your work is nae doon here yet." Mr. Averell subjoined, "Well, as this good woman says there will be no change of wind, you may, please the Lord, expect preaching." Next day, as was predicted, the wind was still contrary, and he had a larger congregation than there was the preceding evening, and a more gracious manifestation of divine power accompanied the word. At the close he made another conditional announcement, that if the wind would not admit of putting to sea, he would preach the following evening. The old woman again said that there would be no change, for his work was not done. Mr. Averell acquiesced, and rather confirmed her prediction. The wind continuing in a point that forbade an attempt at sailing, he had once more quite a crowd to hear him, to whom the Lord made his word both quick and powerful. At the conclusion he told the people, that he thought that was his last opportunity of addressing them, as he expected the wind would be fair next day. His oracle was now silent. Next morning, the wind having shifted to a better point, the captain gave notice that in the course of an hour he would be ready to go to sea. All was now hurry and bustle at the hotel, settling bills, and preparing for the voyage. When Mr. Averell called for his bill, he was informed by the waiter that he had not one for him, but that his master wished to see him in an adjoining room. On entering, Mr. Clarke accosting him, said, "Sir, you have no bill to settle, I will not accept of any payment from you." It was inquired, why? "Why," added Mr. C. "my family has been profited by your ministry; we have reaped your spiritual things, and you must reap our carnal things: I hope, sir, you will

not be offended." Payment was tendered, and its acceptance urged; but Mr. C. persisted in refusing to receive it, and Mr. Averell had to submit. He resolved, however, that he would be liberal to the servants; but to his great surprise, not one would accept the smallest trifle. He now heard it vociferated by porters from the quay, "Where is the parson's luggage? we want the parson's luggage." He divided it amongst several of them, and taking an affectionate leave of Mr. C. and his family, proceeded to the packet. Before stepping on board, he called the porters to pay them; but their services also were gratuitous. One and another said, "We heard you preach, sir; we heard you preach, and that is enough!" Thus terminated his tour in Scotland, and in a few hours he was safely landed at Donaghadee.

After his return to Tentower he writes, "I felt happy in getting to my native country. In Belfast my soul was abundantly refreshed on the sabbath, in preaching twice and meeting the society. On Monday I attended a quarterly-meeting in Lisburn, where was much of the divine presence. The following day I had a pleasant ride of thirty miles to Newry, and had great comfort in preaching there to a large, serious congregation. Most of the country through which I travelled on my way to Kingscourt is very dreary and cheerless, and was altogether unknown to me; and, in consequence of the length of the journey and badness of the roads, I did not reach my destination till a late hour at night, but my gracious Conductor brought me thither in safety. The three following days I preached in Kells, Mullingar, and Tullamore, and reached Tentower on the last day of November. Since I left home, I attended two conferences, and travelled upwards of twelve hundred miles, in the

course of which I had uninterrupted good health, every worldly comfort, and great consolation from God." His usual visit to Dublin at this season of the year is thus noticed in his journal:—

"January 7th, 1806.—I have spent the last fortnight amongst my dear friends in the city. Our celebration of the nativity of our adorable Lord and Saviour was eminently acknowledged of him; he was indeed our joy; our hearts were filled with his love, and our lips with his praise. The watch-night service was marked with all that solemnity and hallowed feeling, which right views of the importance of time, and the rapidity of its onward movement, should never fail to inspire: it was a season of solemn delight. Yesterday, which was the first Sunday of the year, we had a memorable time. After preaching in the evening we renewed our covenant with God, and he graciously testified his acceptance of the offering that we made of ourselves to him, by the blessings which he liberally dispensed to our waiting souls. O God, let not these great and glorious privileges rise in the judgment, to the condemnation of any by whom they were enjoyed!"

In the latter end of the month Mr. Averell returned to Tentower, and soon after joined the Irish missionaries, Messrs. Graham and Taylor; to accompany them in their travels, and take a part in their arduous labours. He met them at Ballinasloe, and remained with them two months, during which time, as their route was confined to Connaught, they visited almost every town in the province. When the contiguity of the towns admitted, they frequently attended two on the same day; and, though it was the most inclement season of the year, constantly preached on the public streets. Besides proclaiming the truth in the open air, on

which occasion they commonly all addressed the people, they preached evening and morning within doors wherever they spent the night. Large assemblages, chiefly of Romanists, attended, and many not only heard with attention, but were deeply affected; nor did they in all their course meet with the slightest opposition, save in Strokestown, where an officer of the army collected a mob, who assailed them with stones, and obliged them to abandon the street. Respecting the tour generally, Mr. Averell writes:—"I never before was so much convinced of the utility of street-preaching. It was not without reason that the command was given to 'go out into the highways and hedges, and into the streets and lanes of the city.' It is not only a divinely instituted way, but experience has, in numberless cases, proved it to be an effectual mode of diffusing the light of the gospel. Many are thus brought under the sound of the truth that would not otherwise hear it; sinners are awakened and converted, and in almost every place where the seed of life has been thus sown, it has brought forth fruit unto holiness. When I recall to recollection the many occasions upon which I have seen multitudes—slaves of error, melted down under the word, in the open air, I am led to conclude there is in the breast of every man a witness for God, that inclines him to the side of truth, no matter how much he may be prejudiced against the person who proclaims it; and were it not for the influence that self-interested, designing men have over the great mass of our population, it would be all-powerful in overcoming whatever is opposed to its ascendancy in the human mind. Besides the usefulness of street-preaching to those who hear, it has a good effect on the preachers themselves: it subdues pride, mortifies self, and begets boldness in the cause of

God; and thus, while it is a means of incalculable good to others, it is of unspeakable advantage to the instruments of that good, so that both in the one case and the other God is glorified."

During the interval between the termination of his missionary tour and the ensuing conference, he was for the most part unable to travel. He had a severe attack of cholera morbus, from which he made a very slow recovery; and was afterwards confined for a considerable time, in consequence of a contusion occasioned by a fall from his horse. But though he was, during this period, incapable of attending to his usual ministerial work, he was, nevertheless, usefully employed. From the time he had become impressed with the utility of Sunday schools, when in England in 1804, he was, as has been already noticed, assiduous in his efforts to introduce that system into Ireland. There were now many schools established throughout the kingdom; and while located at Tentower, he entered into a correspondence respecting them with the preachers, and with Mr. Butterworth of London, from the latter of whom, and through whose exertions, he received for them considerable pecuniary assistance. Before this period a general Sunday School Society had been established in London, but its operations were confined to England and Wales; and therefore the aid obtained for the Irish schools from British liberality was by private subscription. In order to bring the case of these schools more fully before the christian public in England, Mr. Butterworth, in the month of April of this year, published a circular, consisting chiefly of extracts of letters which he had received from Mr. Averell. There were at the time forty circuits in the Methodist connexion in Ireland; but when Mr. Butterworth's letter appeared, returns had been made by

only twenty-five of them; and on these, according to Mr. Averell's statement, as given in the circular, were 204 schools containing 12,180 scholars, viz:—

<i>Circuits.</i>		<i>Schools.</i>	<i>Scholars.</i>	<i>Circuits.</i>		<i>Schools.</i>	<i>Scholars.</i>
Wicklow	..	6	.. 270	Brookborough	..	19	.. 1391
Carlow	..	3	.. 129	Enniskillen	..	21	.. 1746
Longford	..	9	.. 459	Newtownstewart	..	6	.. 394
Waterford	..	3	.. 141	Ballyshannon	..	5	.. 280
Bandon	..	4	.. 558	Ramelton	..	6	.. 303
Roscrea	..	7	.. 210	Lisburn	..	4	.. 158
Mountrath	..	4	.. 189	Downpatrick	..	11	.. 353
Sligo	..	3	.. 113	Newry	..	3	.. 212
Boyle	..	9	.. 219	Cookstown	..	4	.. 523
Clones	..	6	.. 609	Charlemont	..	15	.. 706
Ballyconnel	..	6	.. 361	Lurgan	..	13	.. 819
Cavan	..	12	.. 383	Tandragee	..	20	.. 1411
Monaghan	..	5	.. 243				

Mr. Butterworth concludes his circular by observing: "Such is the important information received from Ireland respecting Sunday schools. As it is well known that the good people in that country who undertake this work of love can in a general way only give their time and labour, they require to be aided in the purchase of books. Shall this blessed work be allowed to fall to the ground, or will benevolent christians in England come forward and assist us in an undertaking so important to the rising generation in Ireland? There is reason to hope, that either the general Sunday School Society will ere long extend its assistance to Ireland, or that other institutions now forming in London, will be so constituted as to take that country within the range of their operations; but for the present, it is absolutely necessary to open a subscription for the purpose of purchasing spelling-books, testaments, and bibles, for about twenty thousand children; as it is expected, upon good grounds, that at least that number will, in the course of this year, be receiving instruction in the Irish Sunday schools."*

* To the christian philanthropist it must prove gratifying to know, that the good work of Sunday school instruction thus

Soon after Mr. Averell's recovery from the effects of his fall, and immediately before the conference, he was again interrupted in his ministerial movements by another afflictive occurrence. We will give his own relation of it: "Shortly before my intended time of going to Dublin, my daughter, who was in the country, paid us a visit at Tentower, and spent the day with me and my friends—the Keene family. The day was passed agreeably; she seemed pleased, and promised to return to us the following week; but on the intervening sabbath, being on a car with two other ladies, the horse ran away, and she narrowly escaped being killed. As she was now confined to her bed, it occasioned me to make my attendance at conference as short as possible, and led me to relinquish my usual visit to England. I hastened home, in the hope that her mind, after so merciful an escape from imminent danger, might be susceptible of good impressions; that her dear mother might, under the circumstances, be induced to give up her prejudices, and that both would come home to duty and to happiness. But I was disappointed. If they ever return, the time is not yet."

His first journey after the harvest was in the direction of Limerick, where he went to preach the funeral sermon of Mr. Darragh, who had at the preceding conference been appointed to labour in that city. The death of this good man was occasioned by a fall from his gig on his way from Clones, whereby his right arm was dislocated, which terminated in mortification. Mr. Averell remarks of

begun has so far succeeded, that there are at present [1848] not less than 3,000 schools, 23,000 teachers, and upwards of 250,000 scholars in connexion with the Sunday School Society for Ireland.

him, "He died in the twentieth year of his itinerancy, and was a man of most unblemished character. A taste for literary research, combined with a good understanding and an engaging address, together with great facility in applying his knowledge both in the pulpit and in conversation, made him an acceptable preacher and an agreeable companion. But what was of infinitely greater importance, divine unction commonly accompanied his ministrations, and his labours in general were eminently acknowledged of God. He bore his affliction with christian fortitude and great composure of mind: nor in the keenest agonies of pain did any complaining expression drop from his lips. A short time before his death a christian friend observed to him, 'Brother, death is advancing very fast.' He replied, 'Blessed be God, it has nothing in it to terrify me!' Soon after, he was, at his request, helped to a settee, on which he was but a few minutes seated, when his happy soul took its departure for the better world. Mr. Averell had not long returned, when he was invited to open a new preaching-house in Mullingar, on which occasion he visited several other places in that part of the kingdom. And soon after, being called for a similar purpose to Enniscorthy, he made a tour of the county of Wexford, and of parts of the adjoining counties.

In reference to his secular affairs at this period, he thus writes: "In my partnership with brother Keene, the business of the farm is now so well reduced to system, that brother Wilde, our steward, will in future have little difficulty in managing all its concerns with ease and to advantage. Believing that I should look to God in the arrangement of temporal matters, as well as when engaged about those of a spiritual nature, I sought divine direction

in regulating my plans, so as to make our farming both a source of profit, and a pleasing employment. Nor have I been disappointed; our profits now begin to be realized. It is a duty, in whatever business a man is engaged, as far as sound wisdom can direct, and careful industry accomplish, to turn his time and labour to the best account. I do not, however, want profit for myself. God has not only supplied all my temporal wants, but he has afforded me the means of giving something to the support of his cause and the relief of the poor, and I do not hoard money."

CHAPTER XIV.

Tour to the north—Visits Mr. W. Henry, Oldcastle—Formation of Sunday schools—Singular coincidence in names—Rev. Mr. Harrison, Naas—Preaches in the Friends' meeting-house, Ballitore—Prosperous state of religion in Hacketstown, &c.—Rev. Mr. Caulfield—Preaches in chapter-room of the cathedral at Rosscarbery—Revisits Ballydehob—Obliged from ill health to return home—Attends the Irish and English conferences of 1807—Comparative estimate of Dr. Clarke's and Mr. Benson's preaching—Accompanies Messrs. Hamilton and Ouseley on a missionary tour—Represents the Irish at the British conference, 1808—Anecdote—Death of Mrs. Arthur Keene—Thomas Parnell, Esq., and the formation of the Hibernian Sunday School Society—Again visits the north.

EARLY in November Mr. Averell left home on a tour to the north: the following extracts from his journal have reference to some of the places he visited. "On leaving Mullingar I was favoured with the company of brother Kidd, who was so much taken up in the contemplation of his way to heaven, that he led me several miles out of the way in going to Oldcastle; but the sweet savour of his godly spirit made me more than amends for the circuitous ride. In this town we had a most cordial reception from brother and sister Henry. I preached three times with much liberty and comfort, and assisted in organizing a promising Sunday school. During my stay I was edified with a wise good sermon from brother Copeland. I was however, before my departure, impressed with the conviction that unless we preachers are more diligent, preaching with more fervour of spirit, early as well

as late, we cannot expect a revival of religion. Means are as necessary to the end in spiritual matters as they are in things that are temporal. In Granard, it being market-day, I had but few to hear. I could not help remarking of this town, that people who are a little exalted in rank above most of our hearers, are in many instances in great danger of resting short of salvation. They seem to think that their condescension, in mingling with the poor in the ordinances of religion, is going a great length in the ways of godliness; and may, by and by, think it far enough to go, nay, going too far. How do the world, and self, and pride, seconded by Satan, blind the hearts of men! What souls have they ruined! At Kilmore, on a short notice, there was a large congregation of attentive hearers. Accompanied by my kind host, Mr. Creighton, I proceeded to Cavan, Cootehill, and Clones. In the latter town I preached four times to unusually large congregations, and had a very happy time with our well-established, tractable, blessed society. I found no difficulty in interesting them in behalf of the rising generation; and, on the sabbath morning which I spent with them, we formed a Sunday school, which, from the character of the conductors and teachers, I have no doubt will go on prosperously. The same day I visited Monaghan, and had great delight in seeing at work the best organized Sunday school, consisting of about three hundred children, well provided with teachers, that I have met with in Ireland. Our friends here commenced the school, and for some time carried it on, merely from a sense of duty; but they are now so interested in the welfare of the children, and so united to them in affection, from seeing the great advantages resulting from their labours, that they devote every Wednesday evening to the teach-

ing of writing and arithmetic to those who cannot attend daily schools. My gracious Lord blessedly watered my soul while here; may I never forget his mercies! On reaching Mullan I was happy to find my parents, notwithstanding their advanced age, in good health and possessing all their faculties. But they are returning to second childhood; and in their dispositions, tempers, manners, and tractableness, much resemble little children. I believe they will die in the Lord. The day after my arrival, which was Sunday, I preached three times to large congregations, and the Lord gave me an open door of utterance; many were deeply affected under the word, in whom, I trust, it will be productive of lasting effects, and bring forth fruit to the glory of God.

“Whilst in Tandragee, it being the sabbath, besides preaching twice to very large congregations, I had an opportunity of visiting three of the numerous Sunday schools which have been established on this circuit. It was truly delightful to witness the prosperous state of these schools, the large assemblages of children, their cleanly appearance, orderly conduct, and progress in learning, as well as the deep interest which the teachers take in the scholars. Such was the assiduity of many of the children in committing the scriptures to memory—some of them so many as 300 verses of the New Testament, that it was found necessary to restrict them, as hearing the rehearsals occupied all the time of the teachers. In one of the schools, about a mile from the town, I saw a poor woman, a Romanist, so old as to be obliged to wear spectacles, who on coming to the school did not know a letter of the alphabet, but she can now read with tolerable fluency, and is serving God. In Belfast I preached to a large congregation, in a new preaching-house,

capable of holding about twelve hundred, and was much cheered by seeing manifest effects of the simple truth on the hearts of the people. At a love-feast which followed the sermon, the divine presence was still more signally displayed; the members of society spoke freely, and with great unction, of God's dealings with them, and he made it a time of general blessing. Thence, accompanied by brother Barber, I visited Dromore, and preached to a large audience in the Presbyterian meeting-house. At Banbridge, after preaching, we held a love-feast which was greatly acknowledged of God; there was much of the life and power of religion amongst the people, and this never fails to bring renewed manifestations of the divine goodness. In this town I met a curious coincidence in names. I was affectionately entertained by brother *Wisdom* and his wife *Grace*; and in the morning breakfasted with brother *Love* and his wife *Prudence*; nor are these names in any instance inapplicable—they are quite descriptive of the persons who bear them. Here brother Barber and I parted; and proceeding to Newry, I felt happy amongst my friends in that town; and was comforted in seeing the effects of a gracious influence with which it pleased God to accompany the preaching of his word to a large congregation. To this cheering state of things, Dundalk next day presented a cheerless contrast. We have a large house here not long erected, and but a very small congregation. It is a benighted place, and affords but little hope of much good. I was grieved at my small donation of £50, given to assist in the building of this house, having been laid out to so little purpose. All our preachers are not good economists. In Drogheda there was a more pleasing prospect. There I found life in the so-

ciety, and a spirit of hearing amongst the people at large."

On Christmas eve he arrived in Dublin, where he remained till after the close of the festival services. As usual they proved to him occasions of hallowed enjoyment, and his labours were acknowledged of the Lord. From his journal it appears that the society enjoyed the sunshine of spiritual prosperity; the ministry of the word was numerously attended; and the Lord almost daily added to the number of true believers. With regard to himself Mr. Averell remarks, that he never felt so dead to all things here below, nor so much alive to God.

The 6th of January, 1807, Mr. Averell left the city on a visit to Celbridge, where he met a most cordial reception from Messrs. Atkinson, Haughton, and Atkinson, an English company, who were establishing a large woollen factory, and he preached twice in the barrack to considerable congregations. In Naas the next day he proclaimed the truth in the artillery-barrack, and received much kind attention from the Rev. Mr. Harrison, whom he supposed to be not far from the kingdom of God. The day following he preached in the Friends' meeting-house in Ballitore, and spent a happy time with Mr. and Mrs. Farmer, an English couple; and next morning, after preaching, breakfasted with Abraham Shackleton, an intelligent man, who had been a member of the society of Friends. Thence he went to Baltinglass, where he was cordially entertained by Mr. and Mrs. Winnett, who had a short time before become subjects of the saving power of divine grace. In this town he found the fields more than white unto the harvest; a revival of the work of God, which had commenced through the instrumentality of the missionaries, being still in progress. A large number attended his ministry, and as many

of them were in their "first love," he had a happy time in unfolding the unsearchable riches of Christ. Saturday and Sunday were spent in Hacketstown, where also several were aroused from their slumber, through the labours of the missionaries, and not a few had found peace with God. During his stay he preached four times, met the classes, and renewed the covenant. Referring to this town and some other places visited by him on his way home, he says, "I never spent a happier sabbath, nor witnessed, in the course of one day, so many gracious manifestations of the power and love of God as I did here. At Tinahely I was warmly received by Mr. and Mrs. Barker, innkeepers: our blessed Lord finds room in many inns in this country. Some apartments in the inn supplied accommodation for the congregation, and they were well filled with an attentive auditory, in addressing which for an hour and a half, my loving Lord gave me enlargement of heart, and an open door of utterance. At Killeveny, I had much comfort in ministering the word of life to a large congregation, and spent a happy time with brother and sister Gilbert, who, until lately, that God has raised up others, were long the chief supporters of Methodism in this place. The day following, I preached a mid-day sermon at Coolboy, where the Lord gave us a very signal display of his power and mercy; many were cut to the heart, and cried aloud for deliverance from their sins. Of these, eighteen were formed into a class, amongst whom was Miss L., who, not much more than an hour before, strongly expressed her determination not to give up the pleasure of dancing, or her conformity to the world in dress; but she was one of the first who was brought under conviction for sin, and constrained to cry for mercy. At Coolkenney we had a good time in the evening,

and I spent a happy night with honest John Dooling and his wife. In Tullow, a very benighted place, I was most affectionately entertained at the inn, and addressed a large congregation, who heard me with great attention. Here I got an invitation to preach at another inn next morning, which I accepted, and had a numerous audience. In the evening I preached in Carlow, and next day at Cloverhill, whence I proceeded to Tentower."

For some weeks after his return home, Mr. Averell was confined by a severe attack of erysipelas in his head, on his recovery from which, in the latter end of February, he set out on a tour to the south. He commenced his route accompanied by the Rev. Mr. Caulfield, with whom he stopped several days, preaching to his parishioners. Thence his course brought him to Callan, Waterford, Piltown, and Carrick-on-Suir, in the latter of which he had almost all the Protestant inhabitants to hear him, and felt much comfort in ministering to them the word of life. His plan next led him to Clonmel, Fermoy, and Cork. In Cork he spent several days, and was rejoiced to find the society much alive to God; he preached frequently in the new preaching-house, Patrick-street, and had the pleasure of seeing some happy effects of his ministry. He had unusual liberty in addressing a large audience in Bandon; and in the market-house of Clonakilty he preached to a crowd of people. His next visit was to Rosscarbery, where he was kindly received by the Rev. Mr. Armstrong, the clergyman of the place; and enjoyed much of the divine presence with a small congregation, in the chapter-room of the cathedral. At Ardrallagh there was the greatest outpouring of the divine Spirit he had hitherto witnessed in the course of this tour. He spent a Sunday at Aghadown, where, in

an unfinished preaching-house, he preached twice to very large audiences, amongst whom, especially in the evening, were most of the gentry of the surrounding country. On visiting Ballydehob, he was rejoiced to find the Swanton family still steadfast in the ways of religion, and full of life and zeal. In the evening he preached to a large congregation of lively hearers, amongst whom were many who had been brought to God at the time of the revival seven years before; the Lord was graciously present to give effect to his word, and made it a memorable time. Pursuing his route, he preached in Bantry, Dunmanway, and Bengour, and then returned to Cork. While here he had an attack of dysentery, that occasioned him much suffering, and ultimately obliged him to discontinue his tour. We will give an account of his journey home in his own words:—"Before leaving Cork for Mallow my disorder had a good deal abated, but the day being severe, it returned with great violence; I got better however after I reached the town, and in the evening was enabled with much liberty to preach to a large congregation. Next day, the sabbath, I was worse, but was relieved from ministerial labour by the arrival of our missionaries,—brother Graham and his colleague, who preached in the street in the early part of the day, and in the house in the evening. On Monday I was considerably better, and proceeded to Charleville, accompanied by brother Graham. Here we were kindly entertained by Captain Roberts, who is friendly to the cause of religion. Brother Graham preached in the street, and in the evening I addressed about two hundred persons in a large school-room. At Kilfinan my disorder became so alarming, that brother Graham had to preach, and I resolved to return home. Early next morning, I

set out for Tipperary, where I preached in the evening though very weak, and spent the night. The next day, travelling in great weakness, I got to Littleton, and the following day with a grateful heart reached Tentower." Speaking of his recovery, he says, "My disorder, from my not being able to resort to proper treatment at the first, became obstinate, and was for a considerable time very troublesome; but by the blessing of God on the means used, and the kind and unremitting attention of my highly esteemed friends, the Keenes, I was in the course of a fortnight quite restored to health."

Mr. Averell had congratulated himself on the deliverance from secular responsibilities that his partnership in farming had effected for him; inasmuch as it left him at liberty to devote his time more uninterruptedly to the work of the ministry. But Mr. Keene now signified his intention of retiring the following November; and he was, of course, soon to be placed in his former position regarding the world. Under these circumstances, weighty cares were again to devolve upon him, which would oblige him to be frequently at home, and to confine his labours within a limited sphere.

He assisted at the June quarterly-meetings in Roscrea, Mountrath, Maryborough, and Abbeyleix, which he describes as having been numerously attended, and eminently acknowledged of God. Soon afterwards he left for the conference in Dublin, of which he remarks, "It was a happy time; great love and harmony prevailed amongst the brethren; we had an increase of eight hundred members, and the prospect of much good, chiefly from the labours of the missionaries. I was again appointed representative to the English conference, and on the 20th of July sailed for Holyhead, in company with Dr. and Mrs. Coke." On their

arrival in Holyhead, Dr. and Mrs. Coke posted forward, and Mr. Averell remained for the night and preached. His course thence was by Bangor, Wrexham, and Chester, in each of which towns he preached, and spent a night. From the latter he proceeded to Liverpool, where, for the first time the conference was to be held. In noticing its proceedings, he says, "There was a great spirit of hearing during the time of our being assembled; and the brethren who preached were divinely assisted in their ministrations. Dr. Clarke's sermon, from St. Luke, xxiv. 45, 46, 47, was the greatest we had on the occasion; but Mr. Benson's (from, 'Peter went out and wept bitterly,') was the best. I never before witnessed such power—such unction accompanying the word; never before so many melting hearts and streaming eyes. To me it was no little cross to have to preach three times. It was in contemplation to bring forward a plan for educating young men for the ministry amongst us; but this met with such universal discouragement, that it was not even introduced to the conference. The general opinion seemed to be that, in this as well as in other respects, 'as we had received the Lord Jesus Christ, so should we continue to walk in him.' I had many pressing invitations to visit several parts of England and Wales, but I could not accept any of them, as my temporal concerns required my immediate presence in Ireland."

On his return to Holyhead, the only places in which he preached were Whitehurst and Chirk-castle. He had a speedy passage to Dublin, whence he hastened home. "Soon after my arrival," he writes, "our corn harvest commenced, which, as it was very abundant, and the season unfavourable, required our utmost attention. Many around us suffered loss from the severity of the weather; but

by the blessing of providence, which I believe directs in the smallest matters those who seek its guidance, we were enabled to save all our grain and hay, worth at least nine hundred pounds, without losing to the value of one shilling." The dissolution of the partnership between him and Mr. Arthur Keene now followed, respecting which he observes, "My precious brother Keene and I, on dissolving our partnership, have settled our very complicated accounts; and though in some things they were rather intricate, so far were we from any difference either in sentiment or expression, that our christian and personal regard for each other increased more and more until the time of our parting, a scene which took place with many tears."

During the harvest Mr. Averell's ministerial labours, owing to the pressure of temporal concerns, were exclusively confined to his own immediate neighbourhood; but early in November he resumed his accustomed work, and set out on a tour southward. His first visit was to Bawnlea, a Palatine colony in a very secluded part of the country, where he found amongst a poor people much genuine, simple religion, and had a refreshing time. The next day he went to Killenaule, where, amidst the aboundings of iniquity, he found a few who honoured religion; and the day following preached, for the first time, in Fethard, a very benighted town, some pious soldiers being the only persons in it, as far as he could learn, who had any fear of God before their eyes. Thence he proceeded to Clonmel, where, in consequence of a heavy fall of snow, he was obliged to remain for several days. During his stay he preached every evening to large congregations, and had much profitable intercourse with the members of the society at their own houses. On his way to Waterford he

preached in Carrick-on-Suir and Piltown. While in Waterford, he waited on the bishop, who received him cordially, and liberally subscribed to the Irish mission, as did also the dean, the archdeacon, and others of the clergy. Pursuing his route, he visited New Ross, and several other towns in the county of Wexford. Then taking Carlow and Kilkenny in his course, he returned to Tentower, to attend the quarterly-meetings on his own circuit. He spent Christmas at home, and had a very happy celebration of the nativity. On the last day of the year he rode from Monasterevan to Dublin, intending to be present at the watch-night; but having been drenched with rain on his journey, he was unable to attend. Writing of the time which he spent in the city, he observes:—"I had a blessed season preaching, at seven o'clock on new year's morning, (1808) in Gravel-walk. The house was crowded, and the Lord made the occasion like the beginning of a new era in our christian course. At the annual breakfast in Whitefriar-street, we had another happy season of refreshing. Our conversation was in heaven; and while the stewards, and the treasurers of the different funds, gave an account of their several incomes and expenditures—the former amounting in all to about £1700, every heart glowed with gratitude to the Giver of all good, who had provided such ample means to be devoted to benevolent purposes. At the conclusion, while we poured out our souls in thanksgiving and prayer, it was indeed to a present God, who gave us abundant evidence of his nearness, and his readiness to be gracious. While I remained in the city, I preached several times in each of our preaching-houses, and in the German church; and have reason to adore my all-merciful God, not only for his unbounded goodness to myself, but for deigning,

on almost every occasion, to make his word, through my feeble instrumentality, a blessing to those who heard it. O my God, may I ever be found in the dust before thee, and with adoring gratitude may I magnify thy glorious name."

About the middle of January he left Dublin for Celbridge, where he preached in a room neatly fitted up by the company which had commenced the woollen factory there. In Naas the couple with whom he stopped were pious, but, like Lot in Sodom, they stood alone on the side of God; he could hear of none besides who had any concern for their souls: here he preached to about fifty careless persons in the court-house. During his route through the county of Wicklow, a heavy fall of snow completely blocked up the roads; but he was so well known, and so generally respected, that in several instances the people in great numbers assembled and cleared a passage for him. In Wexford he was agreeably disappointed, to find the aspect of things so far changed, that religion was not only respected, but that many were brought under its influence. He preached there several times to large and attentive congregations, and some, there was reason to hope, found acceptance with God. After visiting several places on the Carlow circuit, he returned to Tentower. Parts of the King's county, and of the counties of Westmeath, Roscommon, Galway, and Mayo, were embraced in his next tour. Having met with the missionaries, Messrs. Hamilton and Ouseley, he joined them in their labours; and as cheerfully submitted to share in the sufferings they had often to endure from persecutions, as he heartily participated in the joy occasioned by the success that attended their ministry. In his own course, he saw much of the goodness of God, both in the prosperous state of

many of the societies, and in the effects resulting from his exertions in the cause of his Lord and Master.

The Irish conference was held early in the month of July, Dr. Coke, as usual, presiding. Mr. Averell notices nothing respecting it, but that he was again elected representative to the English conference, which was to meet in Bristol, and for which he set out in company with Dr. and Mrs. Coke. In the annual address of the Irish conference, his appointment is thus announced:—"We are thankful that our beloved and faithful brother Averell is so acceptable to you; and knowing the pure intention by which he is governed at all times, we unanimously appoint him this year also our representative to the British conference." The reply of the latter is as follows: "With our usual and undissembled love, we cordially embrace as your representative the Rev. Adam Averell, as a brother whose praise is in all our churches, and whom, as we have formerly expressed ourselves, we always rejoice to see in our conference."

During Mr. Averell's short stay in England, he dined at the house of a gentleman in the vicinity of a Romish chapel. The religion of Rome being a thing of mere show, has nothing to recommend it to an enlightened understanding; it never makes converts by producing conviction of its doctrinal purity, but has often allured the weak and credulous by its imposing ceremonies. It has long been, especially in England, a practice of the zealots of this mockery of divine worship, to endeavour, by every means in their power, to induce Protestants, on certain occasions, to attend their chapels, to witness their ostentatious exhibitions; and while many, from a love of novelty, or the wish to be accounted liberal, have been led to do

so, some have been caught in this snare of anti-christ. A day or two before Mr. Averell's arrival at the gentleman's with whom he was to dine, one of these deceptive pieces of priestcraft was played off at the chapel near his house, and became a subject of conversation at the dinner table. A lady who had witnessed the mummary being asked her opinion of it, said she thought highly of it; it was a grand display—a very nicé religion—the best she had ever seen. It was inquired what led her to this conclusion. “Why,” answered she, “the people were greatly affected—they beat their breasts, and prayed very earnestly; surely this must be true religion; I never beheld the like before!” Mr. Averell asked how long the scene continued; she replied, “about an hour.” He then inquired if she saw any blood. “Blood!” repeated she, “what would occasion blood?” Why, rejoined Mr. Averell, “I have read of a great multitude of people, and there were hundreds of priests too, who prayed, not only for an hour, but from morning until noon—nay, till evening; and so zealous were they in their devotions, that they more than beat their breasts; they cut themselves with knives and lancets, till the blood gushed out upon them, and yet they were gross idolaters, worshippers of Baal, upon whom (the priests) God executed his utmost vengeance.” This was startling to the lady, and she impatiently inquired, “Where, sir, where did that happen—when did it occur—I never heard of it before!” Mr. Averell, taking his bible from his pocket, read 1 Kings, xviii., upon which he made some suitable observations. The lady for whom they were chiefly designed, as well as the rest of the company, not only listened with attention, but deeply felt the force of his remarks; and the result was a strongly

expressed determination never again to tread the unhallowed courts of the apostacy.

After his return to Ireland, his time was occupied at home and in occasional excursions in its vicinity, until November, when he set out on a long tour which took in a considerable part of Connaught and most of Munster. Amongst the places which he visited were Galway, Aughrim, and Ballinasloe, where, though he had occasions of rejoicing, he met much to depress his mind—chiefly amongst the rich. This gave rise to the following reflection:—"In this part of my journey I have had my heart sometimes weighed down with sorrow, in beholding the influence of riches on some of our friends. What an enemy is wealth to religion! How hardly shall they that have riches enter into the kingdom of God!" The Munster part of his tour, of which we have only the outline, embraced several of the principal towns in the counties of Clare, Limerick, Waterford, and Tipperary, after passing through which, he proceeded by Kilkenny and Carlow to Dublin, which he reached on the last day of December. Of his visit to the city on this occasion he writes:—

"January 1, 1809.—This day were committed to the house appointed for all living the remains of my precious sister, Mrs. Arthur Keene. For a long time past she was blessedly ripening for her glorious transition from earth to heaven, whither her happy soul had taken its flight previously to my arrival. She left behind her a most cheering testimony, which comforts all her friends in their affliction; and brother Keene is enabled to bear his heavy bereavement like a man of God. 'Precious in the sight of the Lord is the death of his saints.'"

We are not sure how long Mr. Averell remained in Dublin at this period, nor how he was employed

for some time after he left it; but in the months of March and April we find him at Tentower, attending occasionally to his farming concerns, and frequently visiting the neighbouring towns. On one of his visits to Maryborough, Mrs. Doxy invited a large party of religiously disposed persons to meet him at tea, amongst whom were several officers, and Thomas Parnell, Esq. the chief magistrate. After tea they had singing and prayer, and then followed the reading of a chapter of the scriptures, as a subject of conversation, in which the company spent the remainder of the evening till a late hour, to their mutual edification. Mr. Parnell, who had not before known much of Methodism, liking the manner of spending this evening, expressed himself to Mr. Averell in terms of high commendation; and at the same time intimated that the Methodists, he in particular, might very much serve the cause of charitable institutions. He instanced the county infirmary, in which he took a great interest. At this time its funds were very low, and he requested him to exert himself in its behalf amongst his friends. Mr. Averell gave him a very liberal subscription, which led him to think still more favourably of Methodism; and wishing himself to do good, he expressed a desire for some employment of a religious kind, in which he might be useful. A Sunday school having been previously formed in Maryborough, Mr. Averell appointed him the superintendent; he gladly accepted of the office, and discharged its duties most efficiently. Seeing the great utility of this mode of instruction, in its adaptation to improve the state of the youth of Ireland; and learning that schools of this description were becoming numerous throughout the kingdom, with but very limited means to provide books, he proposed to

Mr. Averell the formation of a Sunday School Society, and asked what he would give. Mr. Averell offered a donation of £10, and to be a subscriber of two guineas a year. Thus originated "The Hibernian Sunday School Society," an institution which, for nearly forty years, has been one of the most important wheels in the moral machinery in operation for ameliorating the condition of our benighted country.

Early in the month of May he proceeded northward, but we know nothing of his route till he arrived in the county of Down. Referring to this journey he writes, "I preached to a large congregation in the church of Strangford, and the Lord was present to give effect to his word. Next morning, preached in the same place to a still larger congregation, great numbers being obliged to remain outside for want of room. I enjoyed, while stopping here, sweet union of soul with brother Moore, his excellent wife, and amiable family. Thence I went to Downpatrick, where, both in dispensing the word of life to a crowded house, and afterwards in administering the sacrament to about three hundred communicants, we had an extraordinary outpouring of the divine Spirit. In Banbridge I had a refreshing time, amongst a steady, wise, loving people, who, in pursuing their christian course, do honour to the cause of religion, and bring glory to God. My way to Portadown lay along the Bann, which I crossed four times. On every hand are comfortable mansions, the owners of which mostly belong to the society of Friends; the banks of the river nearly the whole distance are thickly studded with bleach-mills; and all the grounds not ornamented by plantings, almost as far as the eye can reach, are covered with linen cloth in process of bleaching. Here I preached to

upwards of fifteen hundred in the open air, and though it rained heavily, the congregation not only heard patiently, but many seemed to feel deeply under the word. At the administration of the sacrament which followed, though we suffered much inconvenience from the extraordinary press of people, all that wished to communicate not being able to get into the preaching-house, we had a most blessed time; the Lord overshadowed us with his presence, and richly dispensed his blessings to our waiting souls."

In that part of the country he preached in Lurgan, Tandragee, Derryanvil, at Mr. Boyce's, Moyallon, and several other places. Owing to the vast crowds that attended his ministry, he was mostly obliged to preach in the open air, and on many occasions he administered the sacrament to large numbers of communicants. These were memorable times, greatly acknowledged of God, and fraught with blessings to the people. After visiting his parents, with whom he remained some days, he resumed his route, of which he states, "I preached in the open air to an immense crowd at Tamnamore; many hearts were melted down before the Lord, and more faces than I had ever before seen were bathed in tears. Next morning, at Charlemont, I again preached in the open air to a vast concourse of people, to upwards of four hundred of whom I administered the sacrament; and in the evening, in Armagh, dispensed the word of life to a crowded audience, with the greater part of whom I afterwards had a joyous time, while we commemorated the dying love of our adorable Saviour. Here I felt my bodily strength quite prostrated; but my soul was so sweetly melted into resignation to the divine will, and so filled with the peace and love of God, that to pass into eternity seemed to me not only easy but desirable. As it pleased God, how-

ever, next day my strength was so restored that I was able to pursue my journey. In the morning preached at Clonmain, a country place, where is a preaching-house; and in the evening at Hall's-turn, in an orchard, to a great crowd. This was a remarkable day: at both places we had blessed manifestations of the divine presence; and in the latter there were many penitents, several of whom were enabled to believe to the saving of their souls.

“From Newry, where I preached to a large congregation, and had a blessed time in administering the sacrament, I went to Castleblaney, where I arrived in time to preach at the quarterly-meeting; we had a numerous attendance, much of the divine presence, and a sweet season of refreshing to our souls. Next day I preached at Clontibrit with much comfort to myself, and I trust with profit to others, and felt quite at home at Millmount, with brother Swanzy and his amiable wife and family. In Monaghan I had a refreshing time while proclaiming the word of life to a large congregation, and administering the sacrament to a happy, lively people. The following day I preached at a quarterly meeting in Smithsborough, where a blessed influence rested on many present, both under the word and at the love-feast. Next morning, in Clones, I preached to a crowded congregation, and in the evening addressed nearly two thousand persons in the open air, to as many of whom as could press into the preaching-house I afterwards administered the Lord's-supper, under a pentecostal manifestation of divine love and mercy. With our respectable, steady, and loving society in Belturbet I spent a most happy day. In the evening and the following morning, my gracious Master vouchsafed his presence and blessing, while

I feebly proclaimed his truth to large and attentive congregations. Thence visited Kilmore, where I stopped with honest brother Creighton, and preached to a lively people in his house in the evening. At Curlespratten, a country-place in the midst of a fine Protestant population, well leavened with religion, we had an immensely large congregation, and a blessed manifestation of saving grace. How many and how great are the advantages of a Protestant population! Here I felt much indisposed, but I never had such sweet communications from heaven—especially in private. In contemplating the willingness of my gracious Lord to save all mankind, and while I saw so much to be done, and so little yet effected in this great work, I could not for the moment help wishing that I was in all the vigour of youth and health, that I might labour with redoubled ardour, and with more untiring zeal for the salvation of souls. But a little reflection gave me different views; I saw that my heavenly Master could do his work without me, and I rejoiced that I was what I was, and as I was. O my God, may it be my meat and my drink to suffer as well as to do thy righteous will!"

CHAPTER XV.

Mr. Averell unable to attend as Irish representative at the English conference—Rev. Newcomen Whitelaw—"The College"—Meets Captain Hawtrey—A Faction-fight—Remarkable conversion of six persons—Miss Cambridge—Mr. Averell first presides at the Irish conference in 1810—Attends the British conference in London—William Wilberforce, Esq.—Lady Mary Fitzgerald—Rev. Booth Caldwell—Mr. Robert Walker—Accompanies Dr. Clarke and Mr. Butterworth on a tour to the North of Ireland.

THE conference was now approaching, and Mr. Averell, after visiting Longford, Athlone and Birr, returned home to prepare for going to Dublin. Nothing remarkable respecting this conference is noticed in his journal. He was as usual appointed representative to the British conference; but from some cause, not assigned, he did not on that occasion go to England. It is probable he was prevented by bodily indisposition, or temporal business, or both; for we find that both operated in obliging him to remain much at home throughout the harvest. Early in December, however, he ventured to set out on a tour, which took in parts of the west and north of the kingdom. He commenced at Birr, speaking of which he says, "I felt great life and liberty in addressing a large congregation; and, after my long confinement at home, found it cheering and refreshing to both body and soul, to get once more into my Master's vineyard, and to be fully employed in his work." At Fortwilliam he

spent a week, during which he visited Ballinasloe, Aughrim, and Athlone, still returning at night. To the tender care of the affectionate family of this hospitable mansion, through the divine blessing, he considered himself indebted for the restoration of his health to its wonted vigour. He next visited Roscommon, Strokestown, Elphin, Boyle, and Carrick-on-Shannon, in the latter of which the Lord accompanied his word with power to many hearts, and some were made happy in his pardoning love. "Thence," he observes, "I proceeded to Mohill, and had a blessed time in preaching to about three hundred deeply attentive hearers, many of whom were evidently under gracious impressions. Here I met the three daughters of that eminent christian, the late Mrs. Slack of Annadale; I trust they will follow her as she followed Christ. We had a memorable season next day at Mr. George West's. Under the word, and in all our social intercourse, the Lord was as the dew unto us, watering and refreshing our souls. There were present about twenty of the West family, all nearly related to each other, and all under the hallowing influence of the grace of God. Preached the following day at Ballinamore; and thence went to Ballyconnel, where I was most hospitably received by the Rev. Newcomen Whitelaw, and his amiable wife—one of the Slack family. Here I had sweet meltings of heart, as had many of those present, while I preached in the evening from Ezek. xxxiii. 11, and in the morning from James i. 4. In labouring to instruct others, I was myself taught several useful lessons. Having preached in Belturbet the following morning, I proceeded to Newtownbutler, in time to breakfast at brother Clarke's. It was the day of the quarterly-meeting, which was one worthy of

being had in remembrance. The Lord gave me great liberty in preaching, and the love-feast was a heavenly banquet. I was greatly blessed in hearing the people relate the dealings of God with their souls, but more especially by the experience of Andrew Thompson, brother to William, the preacher, who was president of the first conference after the death of Mr. Wesley."

His route now led him to visit many of the towns and several country places in the county of Fermanagh, after which it brought him to Petigo, where we shall resume the account of his journey in his own words. "Here I had a sweet home with the family of brother Scott, and spent a very blessed sabbath in meeting the society, preaching twice to large congregations, hearing an excellent sermon in the church, and in delightful intercourse with my christian friends. Next day, being the anniversary of our Lord's nativity, was also signalized as a time of blessing. In the morning, from six till nine o'clock, while we worshipped the incarnate Deity, he filled our hearts with his glorious presence. At church we had a sweet time in commemorating his dying love; and in the evening, at good David Reid's, Tullylark, we were crowned with still more abundant blessing. Here, notwithstanding the retiredness of the place, the darkness of the night, and the badness of the roads, we had not only a multitude of people, but of people by whom generally God was known, and to whom on this occasion he made himself more fully known, by renewed manifestations of his redeeming power and mercy. Leaving these loving people next morning, I preached a mid-day sermon to a numerous and serious congregation at Lisleen House, and spent the rest of the day at brother Matthewson's in Clare, where brother T. Johnston gave us

an edifying discourse in the evening. The following day I preached at a country place called Drum-claph, an old seat of Methodism, at a quarterly meeting, and the Lord gave us ample testimony that its glory had not departed from it. We had a large assemblage of people, who had not only the appearance, but much of the life and power of vital religion, and God poured upon us blessing upon blessing. This district, owing to its having supplied a great number of preachers for the ministry amongst the Methodists, has been long known by the name of 'The College.' It was the birthplace of S. Steele, H. Moore, M. and J. Stewart, J. and T. Kerr, R. and J. Smith, D. M'Mullan, S. Kyle, and W. Finlay." He spent the three remaining days of the week in attending quarterly-meetings in Newtownstewart, Omagh, and Fintona, all of which were crowned with the divine presence, and favoured with blessed outpourings of the Spirit of God. In the latter town he passed the sabbath, the last day of December, in which he preached twice to large congregations in the Presbyterian meeting-house, and in a watch-night solemnly ended the old year, and made a joyous beginning of the new. We again recur to his journal:

"January 1st, 1810.—Visited Ballaghneed, where I spent a pleasant and profitable day with brother Wallace and his dear wife and family, and in the evening addressed a large assembly, many of them devoted christians, in a neat, commodious preaching-house, which this good brother has erected solely at his own expense. 5th. Preached to a vast crowd in the markethouse of Glasslough, and afterwards had a very blessed love-feast. Here we have obtained ground for a preaching-house, from the landlord, Colonel Leslie, who is friendly to Methodism. In the morning I visited his beauti-

ful demesne, which, for extent, variety of hill and dale, wood and water, and the taste everywhere displayed, is one of the finest in the kingdom. 9th. Came to Cootehill, where I spent two days, and had sweet seasons of refreshing in ministering the word of life several times to large congregations. Few societies equal this in maintaining the unity of the Spirit in the bond of peace, and the result is a steady perseverance in the ways of God. 14th. Had an agreeable and profitable sabbath with the kind and hospitable family of Foxbrook, amongst whom religion is not only professed, but highly honoured. I preached morning and evening to what were considered good congregations. We had about thirty each time, upwards of twenty of whom were Foxes. 21st. Had a blessed sabbath in Monasterevan: the society are full of life and zeal, and growing in grace. The Lord gave us sweet meltings of heart under his word, and at our love-feast, in the evening, we had gracious manifestations of his love and mercy. 22nd. Got home, and found all my secular concerns quite to my satisfaction; this and a peaceful mind call for my grateful adoration of the Giver of all good. How good is God! How sweet to have uninterrupted communion with him! May I never forget him to whom I owe my all!" After a short sojourn at home, Mr. Averell resumed his labours, and set out on a tour southward, from his account of which we take the following extracts:—

"February 1st.—Preached in Abbeyleix to the largest congregation I had seen in it for several years, and I believe much of the seed fell on good ground, which I trust will bring forth fruit to the glory of God. The people had not only a desire to hear, but many had hearing ears, and the Lord sent his word with his blessing to their hearts

9th. Spent this and the two preceding days in Kilkenny. In this stronghold of popery we had an unusually large attendance, and enjoyed much of the presence of God. Some souls have been lately brought to God; the society has much of the life and power of religion, and there is a prospect of such good as I have never before seen in this town. 12th. Preached to a large congregation in Enniscorthy, where is now a blessed work of God. In the morning we had a powerful sermon from Captain Hawtrey, an English officer who has settled near Wexford. He has been lately converted to God; is full of zeal, and has been instrumental of much good throughout this country. Next day, in company with this brother, I visited Wexford, where, through his exertions, the cause of religion is flourishing. What cannot holy zeal for God accomplish! 16th. Had a happy time in ministering the word of life to a numerous audience, and in social intercourse with some truly devoted christians, in New Ross. Great diversity of opinion on the subject of religion prevails in this town. Some on one hand hold forth the salvation of our Lord to a few unconditionally; and on the other, smooth-tongued universalism holds it out to all as unconditionally; while the Methodists, maintaining a position between these extremes, offer it as the unmerited boon of heaven, in association with 'repentance toward God, and faith toward our Lord Jesus Christ.' I spent the two following days in Waterford, where the work of God is steadily progressing. We had large and deeply serious congregations, and were favoured with much of the divine presence in all our assemblies. On the 24th, reached Mallow, where I spent the next day—the sabbath, and never before paid so happy a visit to this town; the cause of religion has

gained much ground since I was last here, and now wears the aspect of prosperity. We have got a good preaching-house, the leaven of divine grace is operating amongst some of the more respectable inhabitants, the congregation is large, and the society are walking humbly with their God. Preached to a crowded congregation in Patrick-street preaching-house, Cork, on the 26th; the next day to an equally large audience in Hammonds-marsh house, and the day following, which was appointed for a national fast, in Patrick-street again to a vast assemblage. The word of the Lord has, indeed, free course in this city, and I believe is greatly glorified. If all Ireland were like Cork, I would not despair of the nation's safety.

“ March 2nd.—Visited Kinsale, where I had a good time in preaching to as many as our house could contain. Nor was it profitable to myself only; the Lord made it a season of general blessing to the people, and great indeed was our rejoicing. 5th. Spent the last two days in Bandon. Yesterday being the sabbath, I preached twice to large congregations; the Lord was eminently present, and abundantly gracious on both occasions, and many rejoiced in the wondrous condescension with which he so mercifully visited them. God and his truth are greatly honoured in this town. 10th. On my arrival in Killarney, I witnessed a dreadful scene—it was as if M'Carty More and O'Donaghue had come back to earth, and were restored to all their feudal licentiousness. It was market-day; two powerful factions were arrayed against each other in deadly combat, and seemed to threaten the whole town with destruction. Nor was it until after a fight of some hours the conflict terminated, by the weaker party being obliged to seek safety in a hasty flight from their more powerful

opponents. Popery seems to have its throne here; and the effects are fully manifested in the ignorance, superstition, and barbarity of the great mass of the people. Yet, religion has made considerable advances since the last time I visited it. I preached twice in the court-house, to at least two hundred persons each time; all of whom heard with deep attention, and some were much affected under the word. What gave no little interest to my present visit to this town was the coming of six persons—all happy in God, specially to see me, who ascribed their conversion, through divine grace, to my humble instrumentality. They were from the cross-roads, near Kenmare river, where happening to pass eleven years ago, and understanding there were some Protestants about the place, I had them collected, and preached to them, on which occasion I was arrested as a person dangerous to the peace of society. I never knew until now, that God had at that time so acknowledged my feeble labours. What encouragement to sow beside all waters! 12th. Visited Milltown, where religion is evidently gaining upon the gay volatility so characteristic of the people of Kerry. Here we had a very blessed quarterly-meeting, and in our social parties had gracious visitations from on high. 18th. Preached in Tralee, in a neat preaching-house lately erected, to above two hundred attentive hearers. There is a marvellous change for the better in this town since I was last here. Heretofore I was in danger of my life, walking the streets; but now we have an established cause, and a good society. Brother Busteed, supported by divine grace, kept a little spark alive here for thirty-five years, and has now the happiness of seeing it kindled into a flame. Came from Shannon-grove to Limerick on the

24th, where, during my stay, I had much pleasing and profitable intercourse with my christian friends. Next day—the sabbath, preached in the morning to a crowded congregation, and our gracious Lord made it a season of refreshing. At noon I heard an excellent sermon in Munchin's church; and immediately after, Miss Cambridge addressed a very large assemblage in the preaching-house. Her matter was plain and useful, delivered in very good language, and with an agreeable manner of address. She pleases the people much, and attracts numerous audiences: yet the same things spoken by a man would not attract as great attention. In the evening the house was again densely filled; the Lord gave me sweet liberty in preaching, and, I believe, applied his own word to the hearts of many. The following day I saw three convicts on their way to be executed at a place outside the city: they were accompanied by six priests. Each convict had in one hand a small bit of wood, on which was a rude carving, designed to represent our Lord's crucifixion, and in the other a little book; but they made no use of either—wild distraction was in all their looks and gestures. The priests seemed greatly mortified at not being able to get them to maintain a composure, which might leave an impression on the spectators that they were not afraid to die. In an angry tone they frequently commanded the convicts to mind their souls, and sometimes seized their hands, with which, as well as the pinioning would allow, they beat their breasts to make them devotional; but it was to no purpose; there was no voluntary repetition of the act; they were still distracted, and gave evident indications that the priests had not allayed their dread of going before the Judge at whose tribunal they were so soon to appear. The sheriff

informed me that, on the preceding day, he heard the priests solemnly pledge themselves to these unfortunate men, that they would go direct from the gallows to heaven, without even an intimation that they should have to stop by the way! but now, when the eventful moment had arrived, the whole demeanour of the men proved that they did not believe the priests, and the conduct of the priests showed that they did not believe themselves. Left my affectionate friends in Limerick on the 28th, resolving to take the shortest route home, as I was labouring under much bodily indisposition, and got to Nenagh where I preached in the evening. Next day proceeded to Templemore, and, though very weak, was enabled to hold forth the word of life, with much comfort, to a large number of attentive hearers. 30th. Got to the house of my highly esteemed, affectionate friend, Mrs. Birch, Air-hill, Roscrea, who was a tender nurse to me, as she is to all who love the Lord Jesus Christ; and the following day reached home."

Mr. Averell, after his return to Tentower, laboured for a considerable time under great delicacy of health; his illness had so reduced his strength, as not only to incapacitate him for his usual ministerial labours, but even for devoting attention to his temporal concerns. About the middle of May, however, he was so far recovered as to be able to set out on a tour to the north-east of the kingdom, in which he was occupied until the conference. The conference of this year presented a new feature in the annals of Irish Methodism: it had never before been without an English president: Dr. Coke, who had presided over it for upwards of twenty years, this time declined coming, and there remained, therefore, no alternative but to select one of its own members to fill the office.

In reference to this occasion, Mr. Averell observes, "I was unanimously elected to the chair, which was no small trial to me; being aware I had not the qualifications necessary for efficiently discharging the duties that must devolve on me. But as I could not shrink from the burden, I cast myself on the Lord, and we not only got through our business well, but had a most peaceful and happy conference." In the address of this year to the English brethren, it is stated, "Our conference has been one of the most blessed we have ever known. There is but one common sentiment prevailing among us, and that is love to God, his church, and each other."

Having been again chosen by his brethren to represent them in the British conference, he set out, accompanied by Mr. J. Kerr, for London, where it was to be held this year. On his arrival, he met the cordial welcome of many friends; but especially of Mr. and Mrs. Marriott, whose house was to be his home during his stay in the city. The conference commenced on the 30th of July; Mr. Benson was president, and Dr. Coke secretary. He relates much of its proceedings, but nothing that, at this distance of time, would be very interesting. Besides closely attending its sittings for nearly three weeks, he was almost every evening employed in the work of the ministry; and the Lord not only crowned his labours with success, but on many occasions extraordinary effusions of the divine Spirit took place under his preaching. After the business of the conference had closed, he remained nearly a month in London, and preached in most, if not all, of the preaching-houses, for the purpose of procuring aid toward the erection of two preaching-houses in Ireland—Galway and Ennis. His mode of application was by making

a short statement of his case after the sermon, and requesting those who were disposed to contribute, to meet him in the vestry at the conclusion of the service. His appeal was in every instance cheerfully responded to, and the liberality of the people exceeded his utmost expectation.

While in the city, he had, through Mr. Butterworth, an introduction to William Wilberforce, Esq., M.P. from whom he accepted an invitation to dinner. He had long greatly respected Mr. Wilberforce, on account of his religious character, his public espousal of the cause of christianity, and his untiring exertions in behalf of injured Africa, and of the negroes of the West India Islands. Nor was his estimation of him lessened by a more intimate knowledge of him; he had before but heard of him, and formed his views from public report; but now that he saw the man, and was in a position to judge of his springs of action, he looked upon him as being actuated by the purest motives, and held him in high esteem. He had before known him chiefly as a public character, and ranked him high as a philanthropist; but his spirit and manner in the domestic circle gave such indication of the reality of his religion, as entirely won his affection. He had only his own family to meet Mr. Averell at dinner. There was no pomp, no state, no reserve. Familiarity opened the way for religious conversation, and the time was spent to edification and profit. He conveyed Mr. Averell home in his carriage, and at parting earnestly requested that when he would again visit London, he would give him early notice of his arrival, that he might have his engagements so regulated as to be able frequently to see him.

During his sojourn in London, Mr. Averell enjoyed much happiness in social intercourse with

his christian friends; and especially notices several evenings passed with select parties at the residence of Lady Mary Fitzgerald. Her ladyship was now in her eighty-fifth year, full of faith and love, and calmly waiting the summons to meet her Lord. The last evening he spent at her house was one of peculiar blessing, and the parting was solemn. When prayer was over, and he went to take his leave, she kissed his hand, and with eyes lifted up to heaven, implored the divine blessing on him in all his labours. Her ladyship then commended all who were present to the Lord: and accompanying them to the door, she again kissed Mr. Averell's hand, and said, "You will see me no more in this world, but we shall meet in a better one to part no more." Previously to his leaving London, he attended a meeting of the committee of the British and Foreign Bible Society, and breakfasted with the committee of the London Tract Society; the former voted him fifty pounds worth of New Testaments, and the latter made him a large grant of tracts, for gratuitous distribution in Ireland. Towards the middle of September he proceeded by coach to Spilsby, where, on his arrival, he found his kind and esteemed friends, Mr. and Mrs. Brackenbury, waiting in their carriage to conduct him to Raithby Hall. After spending a fortnight at this delightful retreat, during which he was employed in ministering the word of life, and in happy intercourse with its much-loved owners, he took an affectionate leave of Mrs. Brackenbury, and set out on his way toward Ireland, being accompanied by Mr. Brackenbury as far as Holyhead. As they journeyed, they laboured in their Master's work, preaching alternately in most of the towns in their route.

On his return to Dublin he remained there se-

veral weeks, more through necessity than choice. He had let Tentower house and the adjoining lands; and was getting another house on his property fitted up for his future residence, which not being completed, he was obliged to prolong his stay in the city. By the close of November, however, the repairs were finished, and he proceeded to his new dwelling, which he called Salem Cottage. Early in the following month he resumed his accustomed work, and set out on a tour southward, which we shall notice by giving some extracts from his journal:—

“December 11th, I proceeded to Kilkenny, where I was rejoiced to find our little society progressing steadily in the ways of God. I had sweet liberty in preaching to a numerous audience; many seemed to feel the force of truth, and will, I trust, be found witnesses of it to the end. Next day preached to a large congregation at Rhaduff, in the county of Carlow, in a new preaching-house erected by brother Smith, solely at his own expense. May he have his reward—the only one for which he looks; that many souls be born to God within its walls! 15th. Met captain Hawtrey at Enniscorthy, where we both preached, and the Lord graciously acknowledged his own word. Thence we went to Wexford, where we spent three happy days, in fellowship with many truly devoted christians, and in preaching the gospel of the grace of God to multitudes of people, numbers of whom were deeply affected. We remained, during our stay, with Mrs. Colonel Watson and her excellent family—three sons and two daughters, all of whom are alive to God, as are many of the respectable inhabitants of this town, chiefly through the instrumentality of brother Hawtrey. 23d. We visited New Ross, where at present is a revival of the work

of God; we both preached to crowded audiences, and had the happiness of seeing that we did not labour in vain. Thence next day we proceeded to Waterford, where we stopped till after Christmas, and had a blessed celebration of the nativity. Brother Hawtrey was truly great; his word was with power, and mighty indeed was the influence that rested on the people. 28th. Parted brother Hawtrey, and went to Carrick-on-Suir. In this town, notwithstanding the prevalence of popery, we have a society of lively zealous christians, amongst whom I spent a happy day, and had a good time in the evening, preaching to a congregation that evidently felt the word to be quick and powerful. To this state of things Clonmel, next day, presented a sad contrast. Dissension has nearly eaten up the society, and left the few who remain with but a name to live. Still I had a considerable congregation, and some seemed to feel the influence of the truth. I trust the Monaghan militia, lately come here, (amongst whom are some excellent local preachers, several zealous leaders, and many who are truly devoted to God) will be made of great use to this town. 31st. At Kilworth had a hospitable reception from Mr. Carey, though he has little concern about religion. He had been a Romanist, and is now a latitudinarian, but hears us without prejudice. His truly pious wife, through the divine blessing on her unwearied exertions, keeps a spark of religion alive in this benighted place. I had about fifty attentive hearers in the evening, and closed the year under a sweet consciousness of reconciliation with God.

“January 1st, 1811.—Remained at Kilworth, and preached morning and evening to greatly increased congregations; many seemed to feel, and to give hope of fruit. Much of the day was spent in

retirement, in which I had a comfortable sense of the divine presence, and felt my soul blessedly united to my glorious Head. I was fully in the spirit of the covenant that I entered into with God on that day nineteen years, and once more made a solemn renewal of it, dedicating myself and my all to him. 8th. Had a pleasant drive from Youghal to Cork. In this city, as has been the case in all my visits to it, we had overflowing congregations, deep solemnity in all our waitings upon God, and much of the divine power attending the word of his grace. 10th. Visited Cove, where we have an elegant preaching-house, and a large, respectable congregation, chiefly composed of persons belonging to the army and navy. I had here much liberty and comfort in holding forth the Saviour, and, I trust, not without profit to the people. Through brother Deery's care, a good work may be expected in this place. 12th. Returned to Cork, and next day proceeded to Bandon, and had much satisfaction and happiness in unfolding the unsearchable riches of Christ. 18th. Preached in Kinsale, and seldom saw more evident effects of the Spirit's influence accompanying the word. In this society are several who do great credit to the cause of religion, and of whom I have good hope that they will endure to the end. 20th. Got to Mallow, where, though the world almost overwhelms the religion of some of our friends, while poverty nearly extinguishes the little spark in others, I had a numerous audience, and several were deeply affected whilst I declared the truth as it is in Jesus. Many respectable persons in this town bid fair for the kingdom, but are in danger of being ensnared by the world. May the Lord save them from all its allurements! Thence, accompanied by brother Deery, I visited Millstreet;

where, on the invitation of Captain M——, of the Leitrim militia, I dined at the officers' mess in the barrack, and afterwards preached in one of the large rooms to a crowd of people, amongst whom were the rector of the parish, his lady, and some Romanists of distinction. 22nd. We proceeded to Killarney, where brother Deery preached with great liberty, and I believe with good effect, in the evening. We remained next day, and both preached to large and attentive congregations. There are many pious persons here, with whom we had profitable intercourse, and a preaching-house only is wanting in order to our having an established cause. We spent two days with the parent society of Kerry, in Milltown, in which are some solid christians. Brother Deery preached twice, and I once, to large congregations, and abundant indeed was the mercy with which our God crowned us; his presence overshadowed us, and many rejoiced in his salvation. Thence we visited Tralee, where stopping two days, we preached four times, each of us twice. Brother Deery preached with much ability and acceptance, and we had indeed sweet times of refreshing. 28th. Parted brother Deery, and proceeded on my route, visiting Riverville, Castleisland, Kilfinan, and Adare.

“February 2nd.—Reached Limerick, and found myself quite at home amongst my kind and affectionate friends there. During my stay of several days, I had frequent opportunities of addressing large congregations, much to my own comfort, and I trust to the profit of the people. The upright character which our society in this city maintains has allayed all prejudice against us, and people of all classes are willing and attentive hearers of the word. Indeed I find this to be almost invariably the case, wherever professors, no matter how hum-

ble the sphere in which they move, acknowledge God in all their ways. 7th. Left Limerick, and in company with brother Ouseley, spent a fortnight in visiting Ennis, Kilrush, and several towns in the county of Galway. He generally, notwithstanding the severity of the weather, preached in the streets, and I for the most part within doors. Nothing but the grace of God could inspire the fortitude that is necessary to attempt preaching the gospel in the streets, in most of the towns in Munster and Connaught. Brother Ouseley, however, is not wanting in that fortitude. I was surprised at the composure with which he bore the rude insults he received; but though there were those who endeavoured to create disturbance, many heard with great attention, and several were much affected. In some of the places which we visited, especially Galway and Tuam, we had gracious outpourings of the divine Spirit; several were broken down under the word, and some of them were enabled to rejoice in the mercy of God through a crucified Saviour. 21st. Parted brother Ouseley, and proceeded to Westport. Here we have a steady, lively society, the members of which do credit to religion. In the evening we had a crowded assembly of attentive hearers, amongst whom were all the clergymen of the town. Next day we had a still larger congregation, in which were most of the respectable inhabitants, and the colonel and many officers of the South Mayo militia. May the Lord impress upon their hearts the solemn truths he enabled me to deliver. 23rd. Visited Newport on the pressing invitation of the Rev. Mr. Mahon, the clergyman of the place. He is a sweetly disposed young man, anxious to get and to do good. I spent a profitable day with him, and in the evening addressed a number of

persons who seemed willing to embrace the truth.

“ March 2nd.—Reached Sligo amidst a severe storm of wind and rain, but all was calm within. Since I last visited this town, it, as well as our society, has suffered a heavy loss in the death of the Rev. Booth Caldwell, the late pious, devoted, laborious Presbyterian minister of the place. He was one with us in all things, and laboured together with us for the salvation of souls. Few in his day were more anxious to promote the eternal interests of their fellow-men. The day after my arrival being the sabbath, I had very crowded congregations, and I believe the Lord spoke to the hearts of the people. We have a good society here, and an ample field, sufficiently promising, from which to expect a large increase to its numbers. 4th. Preached to a small but deeply serious congregation in Ballymoate, where I met brother Fleming. He came to bring me to Abbeyville, and there, with his family, I passed an agreeable night. 7th. Visited Mohill, and had a pleasant time at Mr. Berry’s. In the evening preached to a genteel audience, on the destruction of Sodom and Gomorrah ; I trust some felt that it was high time to escape for their lives. 9th. Got to my ever-kind and affectionate friends of Mosstown, with whom I spent two most happy days, and enjoyed much comfort in holding forth the word of life to large audiences in Kenagh. Here truth is not only cordially embraced, but highly honoured, and the cause of religion is steadily progressing. 12th. Was greatly delighted with my visit to Athlone. The congregations were larger than I had ever before seen them, and there was not only an increased spirit of hearing, but much that was indicative of a prosperous state of things in the society. From the wisdom, piety, and steadiness of my

highly esteemed brother Robert Walker, I have now good hope of this town. 16th. Had a very blessed time in preaching to an overflowing congregation in Aughrim. The Lord accompanied his word with much power, and the people heard prayerfully, and with many tears. Here I met a well-fortified pharisee; not boasting in the good he had done, for he has done little, but in the harmlessness of his conduct. He thinks himself a christian, without even thinking of a change of heart. The labour of putting on and off his clothes, and eating and drinking luxuriously, his only work, fatigues him, and occasions continual lassitude; and the stupor with which he bears this self-imposed burden he calls christian resignation! Alas for such resignation! How will it shrink from the test of a dying hour! 19th. Preached in Birr with more auspicious appearances of good than I have for a long time witnessed in that town. Next day addressed a vast multitude in Cloughjordan, where was a numerously attended love-feast, most of the persons present having been lately brought to God through the instrumentality of the missionaries. The day after we had an immense crowd in Borrisokane, and great was the power with which God accompanied his word to the hearts of the people. There are upwards of one hundred in the society here, most of them rejoicing in the Lord, and all the fruit of missionary labour within the last few months. 22nd. Preached in Shinrone to many more than our house could contain, and afterwards assisted brother Murphy in holding a love-feast, one of the most blessed I have witnessed. Here also were many who had been lately converted to God, amongst whom were several Romanists, and some ladies of respectability. 23d. Reached Roscrea, where, next day, it being the

sabbath, we had precious seasons of refreshing. We had very large congregations morning and evening ; the Lord gave the word, and made it the savour of life unto life to many souls. On the following day was the quarterly-meeting, which also was a memorable time. There were about three hundred persons present ; much life and power pervaded the meeting ; the people spoke with great freedom and unction, and the Lord crowned us with his presence and blessing. I have seldom met anything to exceed the kindness and attention of the affectionate people of this town, especially of sister T. H. Birch, who, like him whom she loves, delights in doing good. 26th. Got to Tentower, happy in God, and found my new residence, Salem Cottage, a sweet and peaceful retreat."

After his return, Mr. Averell spent the month of April at home ; but having now little secular business to occupy his attention, his time was chiefly devoted to the work of the ministry, in the country around him. Early in May he left Salem Cottage to meet Dr. Clarke. The doctor was to preside at the approaching conference, and had arrived from England, accompanied by his brother-in-law, Joseph Butterworth, Esq. of London, and his son, with the intention of visiting some parts of his native country. Having joined the doctor and his friends, the north-east of the kingdom, in which was the doctor's birthplace, not far distant from that of Mr. Averell, was selected as the field of their excursion. We have heard several interesting particulars of their tour, but they are of too detached a character to be made available for insertion ; and as we have no detailed account of it, we must, however to be regretted, pass it over in silence.

CHAPTER XVI.

Irish and English conferences of 1811—Second visit to Scotland—M. T. Sadler, Esq.—Hon. Miss Napier—Preaches in Edinburgh for “The Strangers’ Friend Society”—Illness—Rev. Mr. Caulfield—The Gobin Hieuchs—Anonymous letters—Recovery of one containing £100—Last visit as representative to the British conference, 1812—Holy-island—Removes to Mount Salem—Death of Mrs. Averell—Solemn parting with Dr. Coke—The doctor’s death.

IMMEDIATELY after the termination of this tour, the Irish conference commenced in Dublin. We have nothing recorded of its proceedings, but learn from the annual address to the British conference, that Mr. Averell was again chosen by his brethren as their representative to that body. The address says: “To our faithful and beloved brother, the Rev. Adam Averell, we have committed our concerns, and unanimously appoint him our representative.” To this the English address responds: “With your worthy representative, the Rev. Adam Averell, we are highly pleased, and shall be always glad to see him in our conference.”

The British conference was this year held in Sheffield. We have from Mr. Averell no account of his journey thither, nor of anything remarkable that occurred during the time of his attendance at the conference; but he narrates at considerable length his tour, chiefly in Scotland, when returning to Ireland. The first place on his route which he notices is the city of York. Here he was met by his attached friend Mr. Brackenbury, who came thi-

ther purposely to see him, and on whose account he prolonged his stay longer than he at first intended. While they remained in the city, both preached frequently to large congregations, and the Lord gave them to see some fruit of their labour. Taking leave of Mr. Brackenbury, he proceeded to Durham, where he was cordially welcomed by many friends, amongst whom he spent two happy days, and enjoyed much comfort in ministering the word of life to overflowing congregations. He next went to Sunderland, "where," observes he, "on two hours' notice, I had a crowded audience in the second largest preaching-house in the empire, though one of the other two preaching-houses in the town was open for worship at the same hour." Of his visit to Newcastle he says, "the day after my arrival being the sabbath, was spent laboriously, but in much peace and comfort. I preached in the Orphan-house, the largest of four places of worship we have in this town, three times; and notwithstanding the others were open at the same time and all thronged, the Orphan-house was crowded to excess. Nor was this all; I had not only large congregations, but much of the divine power appeared to rest upon them, and there were many of the people melted down before the Lord. There are twenty-five religious denominations in this town, and hence there must be great diversity of opinion; but God puts high honour upon Methodism, and works by it for his own glory." From this town Mr. Averell passed into Scotland, of his travels through which he writes at large, but we must confine ourselves to some extracts:—

"August 25th.—I travelled by coach to Edinburgh, whither I was accompanied by brother Sadler of Leeds, in whom I had an agreeable, an intelligent, and a very profitable fellow-traveller.

We entered Scotland at Coldstream, a town on the Scottish side of the river Tweed, where General Monk raised what are still called the Coldstream-guards, with which he marched into England to restore Charles II. The scenery at this place is lovely in the extreme. The banks of the Tweed, as far as the eye can reach, justify all that the musical Scotch poets have sung concerning them. The scenery about Dalkeith is not less attractive. Here is Dalkeith-house, the magnificent seat of the duke of Buccleugh, an imposing object; and the country around to a great distance is thickly studded with the splendid mansions of many of the Scottish nobility and gentry. The town stands on an island formed by the Esk, the banks of which river, not far thence, in the demesne of Sir William Tytler, furnished the scenery of 'The Gentle Shepherd.' Late in the evening we reached our destination. 26th. Brother M'Allum, one of the preachers stationed in Edinburgh, and I visited Leith, two miles distant, where, in the early part of the day we both preached in the barrack to about five hundred of the Ross-shire militia; and in the evening I addressed a large audience in the city. 27th. Spent the forenoon in visiting some parts of this superb town, the most beautiful of its size in the empire; and in the evening had great liberty, in preaching to a very crowded audience of the over-wise citizens, I trust not in vain. At noon, next day, attended service in the collegiate church of St. Giles, a fine gothic structure, which has four places of public worship under its roof. Dr. Thompson preached from 1 John v. 3; the discourse was very applicable to adult believers, but I believe he had none such in his congregation, and his labour was lost. In the evening I addressed a crowded house, after which we had a love-feast,

at which the people spoke with much freedom, and the Lord overshadowed us with his presence. 29th. I had a long and most interesting interview with the Hon. Miss Napier, who gave me most of the leading particulars of the devoted life and happy death of that eminent saint, Lady Maxwell, lately gone to her heavenly reward. She read many extracts from her journal, which showed that she had embraced religion at the age of twenty; had for forty-eight years maintained a uniform walk with God, and was for the last twenty years a witness of his perfect love. She died at the age of sixty-eight. A short time before her departure she took an affectionate leave of her physician, telling him she was so occupied in the joys of glory, that she could think no more of her vile body; and then entreated Miss Napier not to retard her going by her prayers. Soon afterwards, looking up to heaven, she rapturously exclaimed, 'Oh, it will be well! well! well with me!' She spoke no more, nor again recalled her looks to earth; but kept intently gazing upward, till her eyes gradually closed in death, and she sweetly fell asleep in Jesus. 30th. The sabbath, I preached once in Leith, and twice in the city. God was eminently with us. We had very crowded congregations, and I was not only greatly blessed myself in ministering the word of life, but I believe it was a day fraught with blessing to many: I never before saw a Lord's-day so highly honoured. Neither in Edinburgh nor in Leith did I witness any violation of it. No carriage or vehicle of any kind was to be seen, nor any persons on horseback. The people, with their bibles, and psalm, hymn, or prayer-books, in their hands, were all on foot as they went to or from their places of worship. Surely God will favour such a nation as this.

“ Sept. 1st.—Travelled through a highly-improved country to Perth. This town, once the residence of the sovereigns of Scotland, and the seat both of the parliament and supreme courts of justice, is beautifully situated on the river Tay, which is there crossed by a stone bridge, considered the most splendid piece of architecture of the kind in Scotland. Here I spent a happy night, and had great comfort in preaching to a congregation mostly composed of poor people, amongst whom I found more genuine piety than is commonly to be met with in this country. Next day, my way to Dundee, twenty-two miles, was along the beautiful Tay, which meanders through a plain, the finest, except the vale of Clwyd, I ever saw; and which, indeed, in many respects it even surpasses. For scientific skill in farming, agricultural improvements, and magnificent villas, this plain is probably the best tract of land in the empire. Dundee is a large, populous town, with a fine harbour and quay, and carries on a large trade by sea. We have in it a commodious preaching-house, that was formerly an English church, in which I preached to a very large congregation, as steady as the seats on which they were sitting, and with apparently as little feeling. 3rd. Preached in Aberbrothick, and the following day in Montrose. 5th. Reached Aberdeen, a town noted both for its antiquity and learning. Here I spent next day, the sabbath, and preached three times to large and serious congregations, I trust with good effect. 10th. Arrived in Stirling, a town in which are some interesting relics of antiquity. It stands on the river Forth, on an eminence which terminates abruptly in a steep rock. On this rock is an ancient castle, which was once a place of great strength, and often the scene of fierce and bloody contention. Here is also a

royal palace, erected by James the Fifth, in which James the Sixth (the First of England) spent his nonage, under the tutelage of the celebrated Latin poet and historian, Buchanan. In this town are some truly devoted christians, with whom I felt myself very happy: with these, in the evening, assembled many others, and the Lord favoured us with a refreshing time, while I preached to them the unsearchable riches of Christ. 11th. Reached Glasgow, where I preached in the evening to a large congregation, more like Methodists than any people I had met in this country: nor did they differ from others in appearance only; they had amongst them much of the life and power of religion, and the Lord watered our souls while we waited upon him. The following day I accompanied brother Hughes, one of the preachers stationed here, to Brigtown, where, in a neat, commodious preaching-house, I had great liberty and comfort in addressing a large congregation, on the all-important subject of a present salvation. Next day being the sabbath, I preached in the city at eleven o'clock, to a crowded audience: the Lord was indeed in the midst of us; I never had a sweeter consciousness of the divine presence, and I believe the feeling was general. My unbelieving heart was depressed, however, in contemplating the labour that awaited me in the evening. I had engaged to the Rev. Mr. Watson to preach in his church, for the benefit of 'The Strangers' Friend Society;' this was advertised in the newspapers, placarded through the city, and announced in printed letters which were widely circulated; and I had fearful apprehensions. My fears had somewhat subsided, but on entering the vestry, and finding it filled with clergymen of different denominations, they returned upon me with redoubled force. Feeling

my utter helplessness, I cast myself wholly upon God, and he sustained me. I never had sweeter liberty in declaring his counsel. I preached the plain gospel; I believe all were pleased, and I trust some were profited. But what was perhaps not less valued, at least by those who were more immediately interested in it, the collection was considerably larger than had ever before been obtained for the institution. It is pleasing to witness the willingness of the Scotch to hear the word of God. At the same hour that I was preaching in the church to as many as could crowd into it, brother Hughes had an equally crowded audience in our preaching-house, on the opposite side of the street, and multitudes were obliged to depart that could not get into either place.

“15th. Was taken by Captain Faulds in his gig to Paisley. Our road lay through Darnley, where is still to be seen the residence of the earl of Darnley, who married Mary queen of Scots, and became the progenitor of a race of sovereigns. After preaching in Paisley, to a crowded congregation, a charity sermon for the ‘House of Recovery,’ I returned with Captain Faulds to his residence at Arthurlie, where I spent the following day, and preached to the most fashionable audience I ever addressed. 17th. The captain accompanied me to Kingswell, where we parted, and I proceeded by coach to Ayr. Here I spent a happy day with the brethren Rawson and Hudson, the preachers of the place, whose labours have been greatly owned of God in the conversion of many souls, and had a good time in the evening, in addressing a congregation most of whom had not only embraced the truth, but felt it to be the power of God to their salvation. Next day I preached to a lively people in Maybole, mostly Irish, and many of whom were

Methodists before they left their native country. 19th. This and the following day I spent at Kirkoswold with Moses Entriken, from the neighbourhood of Newtownstewart, with whom I was acquainted when living in Ireland. His partiality for the Scotch brought him, with his family, to reside in this country; but he has been disappointed in his expectation respecting religion, and regrets his removal. I preached twice on the Lord's day to large assemblages, who heard, as do all the Scotch, with great attention, and I trust I did not labour in vain. 21st. Took coach for Portpatrick, whence, sailing immediately, in three hours I landed at Donaghadee."

The day after his return to Ireland, Mr. Averell proceeded to Belfast, where he was cheered by a cordial welcome, and rejoiced to find religion blessedly progressing in the society. He stopped at the house of his highly esteemed friend, Mr. Emerson, father of Sir James Emerson Tennent, with whom and his amiable family he enjoyed much happiness and christian fellowship. The congregations were unusually large, and he was favoured with happy indications that God accompanied his word with a blessing to the hearts of his hearers. At Lambeg a severe attack of hemorrhoids obliged him to remain for several days. But though unable to travel, he did not refrain from preaching; he was every day more or less employed in his ministerial labours, and on the sabbath preached to a large congregation in the parish church. As soon as he was sufficiently recovered, he proceeded through Lisburn, where he preached, to Dublin. He was not long in the city, however, until he had a relapse, which was so violent as to necessitate him to remain in town upwards of six weeks. And though after his arrival at Salem Cottage he had

no serious illness, yet such was his delicacy of health, that a considerable time elapsed before he was able to undertake any lengthened excursion.

In April, 1812, Mr. Averell being quite restored, set out on a tour to the north-east of the kingdom. After visiting some places in the King's county, and the counties of Westmeath and Longford, which are but little noticed in his journal, he entered Ulster. Of his travels through this province he writes more at length : we give the following extracts:—

“ May 5th. I had a dreary ride, under heavy rain, from Granard to Cavan ; but through the affectionate attention of brother and sister Smith, soon forgot the toil and hardship of my journey. Addressed in the evening a large and attentive congregation, upon whom a gracious influence appeared to rest ; but from some cause which I could not ascertain, religion does not prosper in this town. Preached in Clones on the 7th to crowded audiences ; much power accompanied the word, and many hearts were melted down before the Lord. We have a sweet, loving society in this town ; but they are in great danger from the world. How true it is that we cannot serve God and mammon ! This day I have closed my fifty-eighth year. O thou Fountain of all good, how innumerable have been the mercies of my life ! O God, help me to consecrate all my powers to thy blessed service ! Visited Portadown on the 10th ; the next day Lurgan, and the following Tamnamore, in all of which places I preached in the open air. A spirit of hearing prevails over all this fine country ; much success attends the ministry of the word, and many are turning to the Lord. 14th. The sabbath : had a memorable time in Charlemont in the morning, both while preaching, and administering

the sacrament to nearly five hundred communicants; and in the evening preached out-doors to a congregation of about fifteen hundred, under a sense of the divine presence. Surely God is in this place! Next day rode to see the Rev. Mr. Caulfield, the pious rector of Killyman, long the attached friend of Mr. Wesley; he accompanied me to Dungannon, where I preached in the evening. 22nd. This day and the three preceding ones I spent with the loving, happy people of Coleraine, enjoying all the advantages of christian fellowship: nor did I ever feel greater peace of mind in ministering the word of life, than on the occasion of my present visit. 29th. Dined with a large party of christian friends at Mr. Curtis's, Ballysally, a beautiful place on the Bann side; and afterwards preached in the court-yard to a multitude of attentive hearers, under a clear serene sky, and the smile of heaven.

“ June 4th. This was a sweet sabbath; a day of much labour, but one of great consolation. In the morning I addressed a large congregation, in the open air, near Antrim; in the afternoon preached out of doors in the town, and afterwards administered the sacrament; and in the evening, in the preaching-house proclaimed the gospel to a crowded audience. 7th. Preached at Mr. Leard's in Islandmagee, where I had a large congregation, and the prospect of much good. This country is almost exclusively inhabited by Presbyterians; there is a small church, but so few attend that they have service only twice a year; there are no Romanists. Here I visited the Gobin Hieuchs, immensely high rocks overhanging the sea, which is a great depth at their base. This place was rendered memorable by deeds of blood in 1641. The Protestants capable of bearing arms having

been called to encounter the rebels elsewhere, the Romanists in their absence murdered their wives and children; but they did not long enjoy the triumph of their extirpating cruelty. When the Protestants returned, they collected all the Romanists they could find over a large district of country, and drove them over the Gobin Hieuchs into the ocean. 12th. Had a pleasant ride through a rich, beautiful country to Comber, where I was cordially received by the rector of the parish, and preached to an overflowing congregation in his church. 14th. Preached in the church of Strangford to a greater crowd than it could contain, for many had to remain outside. Came to Downpatrick on the 17th, where I also spent the sabbath, on which I preached, morning and evening, and administered the sacrament to upwards of three hundred communicants. 20th. Preached in Newry in the open air, and afterwards had a sweet time in dispensing the memorials of dying love to as many as could find accommodation in the preaching-house. 24th. Had an agreeable journey from Dundalk to Drogheda. There is no town in the kingdom so much overrun with popery as this is, that has so much of the power of religion. On the sabbath I preached three times, and assisted at a love-feast: the presence of the Lord overshadowed us in all our approaches unto him; it was indeed a blessed day to many souls. Preached on the 28th in Portarlinton, where is now for the first time a cheering prospect, that God will have a cause and a people in this town. Thence the following day I reached my asylum at Tentower—Salem Cottage."

Mr. Averell was often annoyed with anonymous letters, written merely with the design of subjecting him to the postage. Of an English letter,

which he supposed to be one of these productions, he furnished the annexed account to the editor of the Patriot newspaper:—

“ Sir,—By inserting the following statement, you will much oblige many who admire the principles maintained in your valuable paper, as well as the integrity with which it is conducted.

“ On the first of June last, I received a letter from Francis Freeling, Esq., secretary to the dead-letter department of the General Post Office, London, informing me that I had, in the course of last winter, refused a letter, which, having been returned to the dead-letter office, was found to contain intelligence of some importance; and that he was ready to deliver the letter, with its contents, to any friend of mine authorised to receive it, or he would send it to me by post, if I preferred that mode. Accordingly I requested that he would send it to me through this channel, as being the most expeditious. In the course of a few days I had his answer, with the letter enclosed, which contained a £100 bank of England note, and the following words:—

‘ 1st month, 15th day, 1812.

‘ Dear Averell,—From some intimation of thy faithfulness, I here enclose thee £100, to be laid out as thou shalt judge best, upon the poorest of the missionaries in Ireland, who instruct the people in their native language. Fare thee well.’

“ I cannot possibly trace from whom this bounty has come, but I adore the gracious care of Providence, in sending this most seasonable relief to that useful charity; and the more so, as I had refused this letter on the supposition that it was sent only to put me to the expense of postage, (having before received several such letters) owing to which it was in the post-office nearly five months.

Nor can I omit expressing my admiration of that integrity of principle, which led Mr. Freeling to take so much pains to find me out, and send me the money, which might have been concealed and embezzled without a possibility of detection. And I feel happy in taking this opportunity of returning him, as well as the unknown and generous donor of this bounty, my most hearty thanks.

“ADAM AVERELL, Clk.

“*Salem Cottage, July 1st, 1812.*”

A few days after the foregoing date, Mr. Averell set out for Dublin to attend the conference. Dr. Clarke was again president. Mr. Averell and Mr. Tobias were elected joint representatives to the British conference, which was this year to be held in Leeds. This was the last time Mr. Averell acted in the capacity of representative to the English conference. He had always suffered much from sickness in crossing the sea, which combined with his advanced age and now growing infirmities, led him thenceforth to decline the office. We have nothing on record of this visit to England, nor are we aware of his movements until the beginning of October, when we find him leaving home on a tour westward, chiefly with the design of labouring for some time in conjunction with the Irish missionaries. We will here give some extracts from his journal:—

“October 8th. Set out for Birr, with thankfulness to God for renewed health and strength; and for that providence which opens my way from the world into my Master's vineyard, that I may employ all my powers in his service, and for the promotion of his glory. We had an unusually large congregation, much gracious feeling, and good ground of hope that God is about to revive religion in this town and neighbourhood. 8th. Spent this and the following day in Borrisokane,

with brother Ouseley. We preached several times, both within doors and in the open air, to immense crowds, and evidently not in vain. There is a great work of God in this place. May he carry it on with mighty power! 10th. We came to Portumna, but finding none in the town who wished our stay, or that were anxious to hear us, while a violent mob was preparing to devour us, we pursued our way through Woodford to Clonrush. In this place, prettily situated on the side of the Shannon, are some Protestant families, amongst whom we spent a comfortable night; most of them came to hear, and some give good promise that they will bring forth fruit to the glory of God. Next day we visited Mountshannon, once a handsome village, but now reduced through sin. Here we had a large congregation, and a blessed manifestation of the saving grace of God: six souls were brought into the liberty of his children, and thirteen joined the society. We were hospitably entertained by the proprietor of the town, all of whose fine family love the truth, and are disposed to profit by it. In the course of the day we sailed to what is called Holy-island, which contains about twenty-six acres of prime land, on which are a fine round tower and the ruins of seven churches. This island is greatly resorted to at Whitsuntide, as a place for performing stations, which consist in the devotees going round the island and the churches on their bare knees a certain number of times, more or less, according to the enormity of their sins, and the amount of penance enjoined them. 12th. After passing Scariff, we had a fine drive through Tulla to Ennis, where I preached to a large congregation in the evening. On the sabbath, we had three sermons, and on every occasion great power accompanied the word. At the evening service especially the Lord made bare his arm;

many cried aloud for mercy, and five souls were set at liberty. Having remained the following day, after preaching in the evening, about sixty persons took tea together. A lengthened conversation on christian experience followed, and this was succeeded by a prayer-meeting, at which six mourning sinners were enabled to rejoice in the pardoning love of God. 16th. We visited Gort, where, considering the small number of Protestants in the town, there was a good attendance at preaching. Our society here, about twenty in number, is blessedly progressing in the ways of the Lord. In Galway we had a precious time in ministering the word of life. Here some fruit has been produced and there is a prospect of more. 19th. Travelled alone twenty-four miles to brother Evans', where I spent this and the following day, but it was time comparatively lost. I had indeed sweet christian intercourse with the family, but there was nothing else of a cheering character. The country being overrun with popery, there were few to hear, and even these seem to be fast asleep in their sins. 21st. Came to Fortwilliam, where a violent bilious attack kept me confined for eight days. The attention of my precious friends expressed to me the wisdom, foresight and love of my gracious Master, in sending me here just when I needed their care. Left Fortwilliam early in the morning of the 30th, and passing through Athlone, where I breakfasted with good brother and sister Walker, drove to Mosstown. Here I learned that my letter to the Longford circuit, announcing my plan of visiting it, had not been received, which I now look upon as providential; for immediately after my arrival I was seized with my old complaint—hemorrhoids, under which I am still suffering. I am therefore for the present incapable of labour,

but am tenderly nursed by good sister Kingston, who delights to wait upon the meanest of the servants of my Lord."

From this period, for upwards of twenty years, Mr. Averell did not keep a journal. The facts already stated have, however, fully developed his private character, and proved how closely he walked with God. As to his public character, the details of his labours from 1792 to 1812, now before the reader, may be looked upon as a fair representation of his continued zeal in the service of his divine Master. During the residue of his ministerial life, until extreme old age and its attendant infirmities rendered him incapable of further toil, he, year after year, pursued the one undeviating course, spending till he had spent his long laborious life in uninterrupted exertion to promote the glory of God, in the salvation of his fellow-men. With these views relative to the after years of Mr. Averell, and taking into account our paucity of materials, though much of his life still lies before us, it is to be expected that the remainder of his memoir must occupy but a limited space.

In the year 1813, there were such vicissitudes in Mr. Averell's domestic affairs and relations, as left him comparatively little time to devote to other purposes. His interest in Tentower property was to terminate at the death of Mrs. Averell, an event which from her delicacy of health could not be looked upon as very remote; and in anticipation of it, he determined on quitting that country, and providing a more certain dwelling in some other part of the kingdom. Having made choice of Clones, he took a large farm in its immediate vicinity, whither, in the beginning of the year, he removed, and on which he erected a commodious mansion, named Mount Salem.

This change of residence, as regarded the time, was most opportune, for in the harvest of this year Mrs. Averell died. "Her death," says Mr. Averell, writing of the event, "took place at the hot-wells of Bristol, whither she had gone for the benefit of her health. I received the intelligence of it from my dear daughter, whom, on my arrival there, I found sitting in a room, and her mother's remains, placed in a lead coffin, in an adjoining apartment. I hired a vessel to convey them to Waterford, whence they were taken for interment in the family-vault, at Killermough, in the Queen's county; and brought my daughter by Holyhead to Dublin, and thence to Mount Salem." Amidst the important changes that had thus occurred to him within so short a space, he had however the happiness of having restored to him his daughter, of whose society he had been so long deprived; and he once more enjoyed, in a good degree, the domestic comfort to which for so many years he had been a stranger.

Wishing to give what related to Mr. Averell's domestic concerns uninterruptedly, we omitted in its proper place to notice the conference of this year. It is said to have been peculiarly interesting, and signally favoured with the presence and blessing of the Lord. On that occasion Mr. Averell had once more the happiness of meeting his old and highly esteemed friend Dr. Coke, who had not been in Ireland since he had presided at the conference of 1809, and his presence was universally hailed by his Irish brethren. He was president this year; it was his twenty-fifth visit to this country, and happened, as was designed by him, to be his last. He had long been a warm and zealous friend of the Irish preachers, and indefatigable in his efforts to promote the prosperity of Method-

ism in Ireland; and on this occasion took an unusual interest in all the affairs of the connexion. But the subject of missions was that which chiefly occupied his thoughts, and engaged his attention. He had for some time previously contemplated a mission to India, and now had his arrangements almost made, wanting but missionaries to accompany him in the arduous enterprise. When he laid the case before the Irish preachers, two of them, Messrs. Lynch and Erskine, offered themselves to embark with him in the important undertaking in which he was about to engage. At the close of the conference, Mr. Averell and the doctor had a solemn parting; they parted to meet no more in this world. The doctor completed his number of missionaries at the ensuing English conference, and the December following sailed for Ceylon; but before he reached his destination, it pleased the all-wise Disposer of events to take him to his eternal reward. It was doubtless under providential direction that he conceived the design of a mission to India, though he was not permitted to see the design carried into effect. Had he not embarked in the enterprize, the mission, at least at that time, would not have been undertaken; and yet the mission probably succeeded better than if he had lived to reach the shores of India. The case of the missionaries, deprived as they were of their head, excited a deep interest in their behalf—the highest in the country,—an interest which probably would neither have been sought nor obtained, had the doctor lived to accompany them to their field of labour. As far as human power could aid them, every facility was afforded them in the prosecution of their plans, and the mission was crowned with success.

CHAPTER XVII.

“The division”—Mr. Wesley’s sermon in Cork, 1789—Mr. Averell presides at the Irish conference, 1814—Meeting in Aughnacloy—First conference of the Primitive Wesleyan Methodists, 1816—General committee meets in Dublin, 1817—Mr. Averell and the Dublin leaders join the remonstrants—The conference of 1818 assembles in Dublin—Rev. Dr. Stopford—Death of Arthur Keene, Esq.—Increase to the Society in 1819.

We now approach what not only originated a new epocha in the life of Mr. Averell, but was a memorable era in the history of Irish Methodism—THE DIVISION. It is not our intention to make this memoir a vehicle of controversy; we would rather draw a veil over the event to which we have alluded—an event which severed the strongest and tenderest ties, and filled many a heart with sorrow. But as the subject of this memoir was mixed up with every thing relating to it, and as it had an influence upon the whole of his after life, it would be an inexcusable omission to pass it over in silence. “The Division” in the Methodist society in Ireland was occasioned by *a change* in its economy; and this change was, *the administration of the ordinances of Baptism and the Lord’s supper by the preachers of the connexion.*

The Methodist society was founded by the Rev. Messrs. John and Charles Wesley in the year 1739. The design was not to form a church, or a separate sect, but merely a *Religious Society*; and those

whom they called to official situations were not allowed to administer the sacraments. Mr. Wesley, speaking on this subject, in his sermon on Heb. v. 4, preached in Cork in 1789, and published by him in the Arminian Magazine for 1790, only a few months before his death, says: "In 1744, all the Methodist preachers had their first conference; but none of them dreamed that being called to preach gave them any right to administer the sacraments. One of the first rules was, you are to do that part of the work which we appoint. But what work was this? Did we ever appoint you to administer sacraments, to exercise the priestly office. Such a design never entered into our mind: it was the farthest from our thoughts. And if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connexion. Therefore, by this very rule you are excluded from doing it. And in doing it you renounce the first principle of Methodism, which was wholly and solely to preach the gospel." And with regard to the people who joined the society, there was no intention of severing the ties that bound them to the churches of their fathers—on the contrary, they were required, nay, as the Methodist preachers did not administer to them the sacraments, necessity was laid upon them to attend their respective churches. The religious meetings of the society were solely for the purpose of hearing the word of God expounded, for prayer, and for christian fellowship; and the design was to make the people better members of their several churches, better members of civil and religious society, and better christians: in a word, to spread scriptural holiness throughout the land. This was *original* Methodism; such it was when introduced into Ireland,

and such it continued up to the period at which we have arrived.

Previously to this time, some of the people were anxious to have the Lord's supper administered to them by the preachers, nor were there wanting among the preachers those who were disposed to accede to their wishes ; but hitherto the conference, as a body, maintained its consistency, and adhered to the original principles of Methodism. In the conference of 1814, however, the petitioners for the sacrament, though a small minority of the people, had a majority of the preachers to support their claims ; and a motion in their favour was carried, but afterwards rescinded. At that conference Mr. Averell was president, and Mr. William Stewart secretary, both of whom were strongly opposed to the administration of the sacraments by the preachers. The motion proposed by the preachers friendly to the change was, " That the request of the petitioners be now granted ; and that from henceforth we will administer the ordinances of the gospel to such of our societies as require them." This proposal was affirmed by ten of a majority ; but was next morning set aside by the introduction and carrying of a countermotion, namely, " That the operation of the vote of our last sitting shall be suspended for one year, and a conciliatory letter sent to those who have petitioned for the ordinances." From this letter we give the following extract :—" The subject of your petition has been considered in the most dispassionate manner by the conference ; which, after viewing it in its different bearings, came to the determination of yielding to the wishes of those who desired the Lord's supper ; but many weighty reasons having afterwards occurred, arising from circumstances not then fully adverted to, induced them to reconsider this weighty matter,

and after the most mature deliberation thereon, are persuaded that it is indispensably necessary to suspend its operation until next conference."

The sacramental question had hitherto been little agitated in Ireland. The greater part of the society had never before even thought, for they had never heard, that such a change in the economy of Methodism, as that of the preachers administering the Lord's supper, was ever contemplated; and they were quite taken by surprise when they heard of the proceedings at the late conference. But now the circuits generally, and indeed almost every class, became deeply agitated; and places where the unity of the spirit had been long maintained in the bond of peace, became the arena of dissension. Many of the preachers, and almost every circuit, entered the list; circular letters, for or against the new measure, were ceaselessly going to and fro, and on every hand little was to be heard but "the din of controversy."

The conference of 1815 was looked forward to with intense interest. The society at large, as well as many thousands of attached friends, awaited its decision on the sacramental question with no common anxiety. Mr. Walter Griffith, formerly an Irish preacher, but who had been for several years travelling in England, was president that year. When the all-absorbing subject of the sacrament was introduced, the petitions for change were read first, and then followed the reading of the remonstrances against it. "The remonstrances," says one of the preachers, a distinguished advocate for the change, "were sufficiently imposing; but the most formidable array of opposition was the presentation of the great remonstrance from the Dublin leaders. This was engrossed on a vast roll of parchment, and brought into conference by Arthur Keene, Esq.

attended by a deputation of several of the most respectable official characters belonging to the society in Dublin. The conference received them standing; and the scene was deeply impressive." The debate was opened by its being moved, "That the petitioners have their request." This was followed by an amendment, "That an affectionate letter be sent to the petitioners, saying that Mr. Averell will meet their wants as far as possible." The chief speakers for the motion were, Mr. Deery, the mover, and Messrs. Mayne, Steele, Lanktree, Ouseley, Crozier, M'Cord, and Bailey. And those for the amendment were, Mr. Tobias the mover, and Messrs. Averell, M'Mullan, Brown, A. Hamilton, Banks, Rutledge, and W. Stewart. After a long discussion, the amendment was carried by a large majority. In an explanatory statement published by the conference, after adverting to the occurrences of 1814, the statement proceeds:—"At this conference the subject came again before us; and upon a full consideration of all our circumstances, it was determined: 'That an affectionate address be written to the petitioners, stating that however we may feel for their situation, in the present state of the Irish connexion we cannot grant their request. But in order to meet their necessities as far as possible, we request our brother Averell, upon application from the several circuits concerned, according to his ability and convenience, to administer to them the holy sacraments.'"

This decision did not, however, prove a final settlement of the sacramental question. Some of the preachers, on going to their circuits, commenced administering the Lord's supper; and the agitation which had so much unsettled the connexion throughout the preceding year, continued in unabated operation until the ensuing conference.

At the conference of 1816, Dr. Clarke was president; and the question of change in the economy of Methodism was again a chief subject of discussion. It was generally expected that the conference would have vindicated its authority, by visiting with its displeasure the preachers who had violated its laws; and that it would have maintained its consistency, and evinced its adherence to those principles upon which Methodism had hitherto existed in Ireland, by re-affirming its former decision in the case; but the punishment of the offending preachers was merely nominal, and the sacramental question was carried by a large majority. In the debate on the occasion, of twenty-eight preachers who took part in it, Messrs. Averell and Tobias were the chief speakers; the former, in opposition to the measure; and the latter, (hitherto a strong anti-sacramentarian) in its favour.

Agitation had now reached its acmé. The society, amidst all its past dissensions, had kept together as one body; but the late decision of the conference was immediately followed by disunion and division. Great numbers on many circuits resolved that they would not receive the preachers, or attend their ministry; that they would not identify themselves with the new system of Methodism, but adhere to its original principles; and circuit after circuit sent forth circular-letters strongly expressive of these determinations. That they might act in concert, a meeting of representatives of these circuits was held, in the month of August, in Aughnacloy. At that meeting John Hardinge, Esq. Ballyshannon, was called to the chair, and Andrew Swansey, Esq. Millmount, near Monaghan, acted as secretary. The use of the preaching-house having been refused, the meeting was held in the church, and continued for two days. In the circular-

letter containing the resolutions then agreed on, an overture was made to the preachers who voted against the new measures, to join the people who adhered to first principles; and a day was fixed, on or before which it should be signified if a compliance were to be expected. None of them, however, accepted the invitation. In September, a similar meeting was held in Newtownstewart, at which a committee was formed for the management of all future proceedings. This committee, by appointment, met in Clones on the 2nd of October, to which meeting the circuits having been requested to send such accredited local preachers, as they judged eligible to act in an itinerant capacity, nineteen preachers came forward, who, being warmly recommended, were cordially approved of, and appointed to circuits.

While some of the people opposed to the late proceedings of the conference took this decisive step, others, as much averse to change, remained in connexion with the preachers. These in general were governed by the advice of the leaders of Dublin, who, though strenuously opposed to the new order of things, were anxious to guard against a division in the society; and recommended the people to continue as they were for the present, in hope that the conference, at its next meeting, would retrace its steps, or that at least something might be done that would preserve the unity of the body. With this view they sent a form of remonstrance to the different circuits, to be signed by those who opposed the objectionable measure; and advised that two persons should be deputed from each district, to assemble in Dublin at the time of the meeting of conference, to seek for an amicable adjustment of the matters in dispute, that peace might be restored to the connexion.

Whether Mr. Averell at this time acted in concert with the Dublin leaders does not appear; but, be this as it may, he adopted a course similar to that they were pursuing. He had strenuously opposed the administration of the Lord's supper by the preachers, and after the late decision respecting it, published, in a circular letter, his protest against the measure; but he still continued his connexion with the conference. How he employed himself, in general, while the sacramental question was pending, is also unknown to us. It is certain he visited several parts of the kingdom, but we are inclined to think he spent much of his time at home. A change in his family relations, by the marriage of his daughter to John Cochrane, Esq. of Clones, which occurred at this period, probably rendered an increased attention to his domestic concerns necessary; and besides, in the existing state of Methodistical affairs, his love of peace would naturally incline him to avail himself of the retirement of Mount Salem.

At the conference of 1817, which was looked forward to as the crisis that was to restore harmony to the society, or to widen and perpetuate the breach that had taken place, the recommendation of the Dublin leaders was fully carried into effect. A large number of representatives from all quarters of the kingdom assembled in the metropolis; and, as a general committee empowered to act on behalf of those who adhered to original Methodism, opened a correspondence with the conference. But after numerous communications on both sides by letter, and several meetings of deputations from the conference and the committee, they came to no amicable arrangement. The conference tenaciously adhered to its own measures; and to the general committee and its friends was left the alternative of

submissively embracing an order of things which they considered subversive of the peculiar design of Methodism, or of abiding by and maintaining the principles upon which Mr. Wesley had founded the Methodist Society. The latter alternative was chosen. It was already acted upon to a large extent by the preachers who were itinerating on the old plan of Methodism, and by those in connexion with them; and was now more universally adopted. Thus the division in the society, which before was only partial, and which it was hoped would be but temporary, became general and lasting.

While many employed much of their time in preparation for negotiation with the conference, and vainly hoped for a favourable issue, the preachers sent out from the Clones conference were successfully labouring on their several stations. Through their instrumentality, Methodism on original principles was re-established, and many sinners were awakened and converted to the Lord. The second Clones conference, 1817, commenced on the 8th of August, and closed its sittings on the 11th. On that occasion it received on trial ten additional preachers, and eight new circuits were taken within the sphere of its operations. One of the new places was Dublin, though the great body of the leaders there, who were opposed to the proceedings of the conference, still continued in connexion with it. Attachment to the preachers prevailed over hostility to their measures, and held them for the present as they were. The application for a preacher to Dublin was from a few zealous members of the society, who, perhaps despairing of the leaders taking any decisive step, resolved on having original Methodism for themselves. Having obtained the use of a large school-room on the Coombe for preaching, overflowing congrega-

tions attended the ministry of the word, numerous classes were formed, and in a short time they had some hundreds in society.

The leaders of Dublin who were attached to Primitive Methodism did not, however, much longer continue their connexion with those of the body who approved of the new order of things. They found it impossible, in the intercourse they were obliged to have with them, and amidst the ceaseless conflict kept up by discordant views and opinions, to preserve their peace of mind; and were brought to the conclusion, that they must either sacrifice their views, or act upon their principles. Hence they resolved to uphold original Methodism, and proceeded to act accordingly. As a preliminary step, they invited Mr. Averell to join them; he cordially accepted the invitation, and leaving his retirement at Mount Salem, at once proceeded to Dublin. Immediately after his arrival, he addressed a circular-letter to the preachers, calling upon them to unite with him in placing Methodism on its original basis in Ireland. With this call it was expected that at least some of the minority would comply; but while a few of the preachers replied with much angry feeling, and others in the mildness of christian affection, none of them offered their services. A correspondence was at the same time opened with the Clones committee. Meanwhile an eligible concern in South Great George's-street was taken, attached to the rere of which (on the site of the present preaching-house) was a very spacious room, capable of accommodating a large congregation. This apartment was speedily fitted up as a temporary place for preaching, and was opened for worship in the latter end of December by Mr. Averell. The correspondence with the Clones committee resulted in an arrangement for a

general meeting, at which to settle the regulations that should govern their future proceedings. That meeting consisted of the Clones committee, a numerous deputation of the Dublin leaders, accompanied by Mr. Averell, and many representatives of circuits, and was held in Clones on the 21st of January, 1818. The decisions of the meeting were embodied in what it entitled, "General Principles of the Methodist Constitution;" which having been approved of by the ensuing conference, continue to be the "General Principles" of the Primitive Wesleyan Methodist Society. In this concise view of the Methodistical affairs of the last few years, may be seen the principles and design of Methodism as founded by Mr. Wesley, the nature and bearing of the change that was introduced into it, the process by which that change was effected, and the measures adopted for the preservation and re-establishment of the original system on its former basis.

According to the "General Principles" of the Primitive Wesleyan Methodists, which strictly accord with those of original Methodism, they are not a church; as a body, they have none of the distinguishing peculiarities either of a church or an independent sect; they are united together merely as a "Religious Society." Their preachers pretend to no ministerial rank; they assume no clerical titles; nor do they perform any of the distinctive functions of clergymen; they do not administer the ordinances of Baptism or the Lord's supper; their chief business is to preach the gospel. Most of the society belong to the Establishment, many to the Presbyterian church, and some to other religious denominations; and, as has been before observed, they are enjoined to attend their several places of worship. The sole condition of admis-

sion to the society is, "a desire to flee from the wrath to come," the sincerity of which (to retain membership) must be evinced by living as becometh the gospel. And the single object of the union is, that the people may strengthen each other's hands in the Lord; that they may provoke one another to love and to good works, and help each other forward in the way to heaven.

Immediately after the meeting at Clones, Mr. Averell resumed his accustomed labours. Clouds and darkness had for a time obscured his path, and he was at a loss as to the course he ought to pursue; but the guiding star that had long directed his steps having re-appeared, went before him, and he again rejoiced in its light. He saw his providential way; and as if commissioned afresh from on high, set out, invigorated with more life and zeal, on the embassy of his divine Master, in which he was unremittingly employed until the conference. We are not aware of his route; but we know that he visited many parts, both of the north and south of the kingdom. Wherever he went his presence was hailed with joy; he was received as a messenger of God; multitudes attended his ministry, and the divine presence generally accompanied his ministrations.

The Primitive Wesleyan Methodist Conference was this year, 1818, for the first time held in Dublin; and both preachers and representatives were most cordially welcomed and hospitably entertained by the society in that city. It commenced its sittings on the 10th of July, when Mr. Averell was unanimously elected president, an office in which he was continued by annual election, (for it was always elective) as long as he was capable of discharging its duties. On this occasion several new circuits were added to the list of stations, and

seven additional preachers were received on trial; but what was still more cheering, there was in the course of the year an increase of two thousand members to the society. During the conference uninterrupted peace and harmony prevailed among the brethren; the Lord vouchsafed much of his gracious presence; and at several times there were remarkable outpourings of the divine Spirit, and many were brought into the liberty of the children of God.

In the beginning of August, Mr. Averell visited the Longford circuit, and preached in Longford, Kenagh, Mohill, Drumsna, and other towns, besides some country places; and, as one of the preachers who travelled there at the time observes, "his visits were eminently acknowledged of the Lord, and many were greatly profited by his ministry." Soon after, proceeding northward, we find him on the Newtownstewart circuit, where great crowds attended his preaching. While on this excursion he visited Letterkenny, and was invited by the rector of the parish, the late Rev. Dr. Stopford, formerly F. T. C. D., who resided some distance from town, to stop with him. The doctor, who was a truly christian man, and zealous in the discharge of his ministerial duties, happened to be engaged in visiting some of his parishioners when Mr. Averell arrived. On his return home a short time before dinner, Mr. Averell remarked to him, that if all the clergy of Ireland were as faithful in the discharge of their duties as he and his curate were, there would not be much necessity for Methodist preachers. The doctor replied, "I cannot at all agree with you, Mr. Averell, and I will assign my reasons. There are, for instance, in my parish, hundreds of my own people, and thousands of others, who are not only unconverted, but they

neither know what conversion means, nor do they see their need of it; and all the labour that both we and the Methodist preachers can bestow, amounts to but a small part of what would be necessary to meet the deplorable state of the country. Besides, my parish is so extensive, that, with all the time we can devote to it, it takes my curate and myself a full month to visit the people at their own houses; and we generally find that the instructions we strive to communicate at one visit are forgotten before we can pay another. Nor is this all,—I am regarded by the people as a gentleman and a man of learning, and when I go to visit them, am often, I fear, an unwelcome visiter. They are for the most part aware of my coming; business is suspended; some of the family often go out of the way, and those I meet are commonly dressed in their Sunday clothes. And though I strive to treat them with all possible familiarity, they seem so much embarrassed by my presence, and I suppose at the thought that I am come to catechise them on the subject of religion, that I cannot draw them into conversation. My plan of proceeding is to select, where I visit, a portion of scripture, and request that, before I come back, it may be read, studied, and committed to memory. On my return, I assemble the family, or as many of them as can be had, to ask them questions respecting it, and thus to get at their hearts, but can rarely elicit an answer. I may speak to them as much and as long as I please, and they will hear; but have too frequently to depart under the impression that my visit was of little use.

“The case, however, is quite the reverse,” proceeded the doctor, “as far as regards the lower classes of my parishioners, when they are visited by the Methodist preachers. When the preacher, in

moving round his circuit, arrives at the farm-house where he is expected to pass the day and spend the night, the inmates, old and young, meet him as if he were one of the family, who, after an absence of some weeks, had just returned home. The house is his home as long as he remains; none of the family hide from him; there is no suspension of business, or care about dress; there is no embarrassment, no reserve, and he has as easy access to the hearts of the family as he had to their house. Not being now awed by the presence of a gentleman, or, as they express it, 'a college-bred man,' they converse freely; will ask or answer questions; speak or hear, and the time is spent in profitable conversation, interrupted only by their now and again joining to sing a hymn. The early dinner-hour arrives; the meal over, prayer follows; the family then resume their several employments, and the preacher goes to visit the neighbouring houses. The people generally know it is his day for being in the neighbourhood, and expect a visit, but it does not put them out of their usual way. The circumstances under which they would more than excuse my visit do not prevent their hailing that of the preacher; they meet him as if he were a next-door neighbour, a near friend, or one of themselves. He cannot stop long. After the interchange of a few kind inquiries, he addresses some pointed remarks on the subject of religion, prays, and departs. Thus he passes through the several houses within the district to which time obliges him to limit his visits. He preaches in the evening. The mill you passed, not far hence, when coming here, is the usual place of preaching in this neighbourhood; or, when it is too much occupied, a barn or farm-house sometimes accommodates the congregation, and the people flock to hear. When

I preach at one of these places, the people will not come out unless they are dressed, and this prevents many; but they come in their working clothes to hear the preacher, and crowds generally attend his ministry. Such, Mr. Averell," added the doctor, "is the way in which the preachers who visit my parish, and whom I am happy to have at my house, proceed in their labours. And while there are unconverted sinners in the country, we will not only need their services, but the description of service they render the cause of religion is that which alone can be useful in the sphere in which they move."

From Letterkenny Mr. Averell returned direct to Mount Salem, where, immediately after his arrival, he received a letter from Dublin, announcing the death of his long attached, highly esteemed friend, Arthur Keene, Esq.; and requesting him to come to the city, to preach his funeral sermon. He at once obeyed the melancholy summons, and on the next sabbath preached on the solemn subject of his friend's death, in South Great George's-street, to a crowded and deeply affected audience. This gentleman, whose memory is still revered by all who knew him, was, when very young, brought under the influence of religion; and throughout a long life maintained that consistency of character which is necessary to adorn the christian profession. He was for upwards of thirty years one of the stewards of the Methodist Society in Dublin, and took a deep interest in its prosperity. During the long-continued agitation in the society, occasioned by the sacramental question, he strenuously opposed the measure, as an uncalled for departure from original Methodism; and in the division which followed its adoption, united himself with the Primitive Wesleyan Methodists, in connexion with

whom he spent the remainder of his life. In his last illness, patience and resignation were uniformly evinced under all his suffering; he rested upon the atonement, and stayed himself upon his God. The morning he died, his children being assembled around his bed, he took an affectionate leave of them all, and said, "Satan has thrust sore at me; but every doubt is removed—the pleasant land is in view." The fellowship he had enjoyed with some of the most eminent men in the religious world of his day made a lively impression upon his mind in his dying moments; and in an ecstasy of holy joy he exclaimed, "I see a Wesley, a Fletcher, a Brooke, as if waiting to conduct me. Lord Jesus, receive my spirit. Come, Lord Jesus, come quickly, and take me home." He then reclined his head on the pillow, and exchanged a frail, decaying tabernacle for a building of God, a house not made with hands, eternal in the heavens.

The interval between this time and the conference of 1819, was employed by Mr. Averell in continual journeyings throughout the kingdom; there was an almost universal revival of religion, and he laboured incessantly in the work of his divine Master. The conference of this year was a memorable one; it was a time of great unity, peace, and blessing, and the labours of the preachers during the year had been crowned with unexampled prosperity. We give from the annual address the following extract, "In the good old path which our venerable Founder marked out for us, and which we believe to be strictly consonant both to the letter and spirit of the word of truth, we are determined to persevere with undeviating course; and to this we feel much encouraged by the great success attendant upon the ministry of our preachers,

particularly in the last year. More than four thousand souls have joined our societies, we rejoice to say, chiefly from amongst those who were wandering on the dark mountains of sin and error. Great numbers of these, we have good reason to know, have been savingly converted to God, and are become ornaments of their profession. On many circuits remarkable outpourings of the divine Spirit have taken place; in whole districts, where sin abounded to an extraordinary degree, grace now reigns in many hearts; and the most encouraging prospects are held out of a still greater extension of this blessed work. When we reflect that all this has been effected through the instrumentality of thirty-two young men, called out in an extraordinary way to preach the gospel, and sent forth under circumstances the most discouraging, every man divested of prejudice must confess, that it has no parallel in the annals of Methodism in this or any other country. 'Not unto us, not unto us, O Lord, but to thy name be the glory.' Our God can save by many or few. He makes use of the weak things of this world to confound the mighty, and even out of the mouths of babes and sucklings he ordaineth strength. We have abundant cause of thankfulness, that our efforts to preserve the original simplicity of Methodism amongst us have been already crowned with success, far beyond our most sanguine hopes. And we trust that, in its simplicity, unadorned and unadulterated, resting on the basis that has sustained it for seventy years, it shall be transmitted to our children, and to our children's children till latest posterity. The intercourse which has taken place at this conference between the preachers and your representatives has been of the most delightful and satisfactory kind; the united wisdom of all was exerted in making those regulations,

which we hope will give permanence and stability to our cause, tend to the greater spread of the gospel, and accelerate the progress of religion amongst us."

After the conference Mr. Averell returned home, having heavy farming concerns to superintend. He did not, however, omit the work of his heavenly Master. From the time he took up his residence at Mount Salem, until old age and infirmity incapacitated him, he always, when at home, preached in Clones at ten o'clock on sabbath mornings; and frequently spent the evenings both of the sabbath and other days, in sowing the seed of the kingdom somewhere in the neighbourhood. In a letter to a friend at this period, he writes—"All glory to God! all is well with me. My gracious, indulgent God is every day more and more my delight. He is making new discoveries of his abundant mercy and love to myself and others, and the more he does so, the more am I swallowed up in wonder, love, and praise. I pity the poor worldling that loves him not; I pity every one that does not part with all for him. Oh! how are they to be pitied, that are not day and night making sacrifices at his feet, to get more and more of the divine nature. This is the exercise in which I am resolved to spend the remainder of my days. This brings happiness without disappointment. My God wonderfully supports my body and mind; I have no anxious thought, no doubting fear, no uneasiness about anything before me. I refer all matters to my divine Counsellor, and he settles all things for me. The cloud of his presence is with me, and his work lies before me; I look up, and go forward."

CHAPTER XVIII.

Method of improving time—Conference of 1820—meets Mr. Butterworth at Mosstown—Missionaries sent out by the Conference of 1821—Publication of a Magazine resolved on at the Conference of 1822—Arrangements for a Book-room—Death of Mr. Cochrane—Remarks on Mr. Averell's having completed his 70th year in 1824—Era of the building of Preaching-houses—Death of Bennett Dugdale, Esq.—Liberality of Mr. Henry Ripley—Abolition of Slavery.

IN the course of the winter he made excursions to several parts of the north; and in the spring took a long tour chiefly through the west of the kingdom, taking in the Longford, Athlone, and Castlebar circuits. Adverting in a letter to some of the places which he visited, he says, "My gracious Master never blessed me with greater liberty in declaring his counsel; nor did I ever minister the word of life to people who manifested more anxiety to hear to profit." While on this tour he spent a day with Captain ———. Most of the clergy and gentry of the town and neighbourhood were invited to dinner. Having to preach in the evening, immediately after dinner he withdrew, and repaired to the place of preaching. On his return, the company were in the drawing-room, and tea was soon introduced. Mr. Averell, as he was wont to do on such occasions, resolved not only to improve time by useful conversation, but that he might not be as one that beateth the air to introduce a subject suited to the company. Some of those present, he understood, had by high living

brought themselves into embarrassed circumstances, and he wished them to be instructed. All the company, with but one exception, had declined going to preaching; on the ground, no doubt, that it would be a reproach to them to be seen in a Methodist preaching-house. This assumption of dignity he designed to reprove. With these views, addressing himself to the gentleman of the house, he observed, "Well, captain, we all appear very happy this evening, and I am sure we all wish to be so; but it is questionable whether we are as much so as we seem to be. I have just been thinking on the best way for a person to live in order to be happy." The rector of the parish, who was one of the party, immediately said, "Do, Mr. Averell, do tell us something on the subject, for of all things in the world this is what we want most to find out." Mr. Averell, aware that at once to introduce a change of heart, or the necessity of being born again, without which there can be no real happiness, would by many of the company be regarded as the cant of Methodism, and intent on keeping to his main design, replied, "Well then, sir, in my opinion, one of the best ways to be happy is, to live *above want* and *below rank*." This sentiment, as well as the phraseology in which it was conveyed, arrested the attention of all present, and after a pause the rector again said, "Now, sir, we want the definition." Mr. Averell rejoined, "That is the easiest thing in the world. As to living *above want*, none of us can be at a loss to understand its meaning. The man who so moderates his desires, as to live within the means with which providence has blessed him, lives above all want. Instead of having bailiffs serving him with latitats, and the sheriff coming to his house with executions; instead of encumbering his property, and

ruining the prospects of his children; or having to alter his manner of living, from an excess of luxury to the extreme of want; instead of destroying his property, beggaring his family, and subjecting himself to all the torture of mind that must ensue; by adopting my maxim, living *above want*, whatever be his means, he lives independently, and lives happily. "As to living *below rank*," continued Mr. Averell, "I shall give you an example, and make myself the instance. About thirty years ago, I lost my character as a man of *rank*, and have never sought to recover it; for nothing that ever occurred to me has so much conduced to my happiness. I am not now obliged to have this or that, merely because others have it; or to do this or that, only because it is done by others. I am not obliged to maintain this or that state, to keep up a certain equipage, or submit to be a slave to worldly etiquette, as many think they are, not so much from their considering these things essential to their happiness, as because they belong to their *rank* in life. But my loss of *rank* brings further gain: I can devise the plans, adopt the measures, and pursue the course I think best calculated to promote the glory of God, the welfare of my fellow-men, and the interests of my own soul; regardless alike of the frowns and contempt of the great, and the laugh and sneer of a thoughtless world. Nor is it the least of my gain, that I can, without fear, attend the ministry of the word of God, wherever I think I may be profited. Now," added he, "having given the definition, I will give the application. You all knew that I was to preach this evening, and I suppose would have come to hear; but you were afraid, and sacrificed to your fears. You feared that if you went to a Methodist preaching-house, you would endanger your character, and

lose caste." "Never was anything more true," said another clergyman, who was of the party, "I was most anxious to have heard you preach this evening; but my rank in the church, and fearing what might be said if I were to go to a Methodist preaching-house, prevented me." The conversation afterwards became general, and proved useful, there is reason to believe, to some who were present.

The conference of 1820 was, as that of the former year, signally favoured of the Lord. In all the sittings for business there was uninterrupted harmony; the large audiences that attended the ministry of the word were generally overshadowed with the divine presence, and on several occasions there were blessed manifestations of the saving power of the grace of God. It was apprehended that after the great increase of last year, there would be, as is often the case when there has been a large accession of members, a decrease at this conference. But, by the blessing of God on the labours of his servants, there was a further addition of upwards of six hundred to the society; and the connexion was, in all respects, in a state of great prosperity.

Mr. Averell, after the conference, returned to Mount Salem, and, as he now usually did, remained at home to superintend the business of the harvest on his farm. In the month of October he had an attack of illness, as appears from his mentioning his recovery in a letter written at that time, of which the following is an extract:—"All glory to God, my health is now quite recovered, and my soul is earnestly panting after more of the life of God. I never was so clearly convinced, that all things work together for good to them that love God, as I am at present: he makes everything that comes in my lot tributary to my happiness:

my gracious Redeemer has taught me, that all my afflictions and crosses are in the order of providence, and I rest in them as if reclined on his bosom. I trust I shall never forget the discoveries which, through divine grace, I am daily making, of the all-sufficient efficacy there is in the name of Jesus to cure every disorder, remedy every evil, support under all trials, and to save to the very uttermost. In order to my happiness, I find it absolutely necessary to put away every thought that does not relate to my present state and business; else I cannot keep my mind stayed upon God, and there is no end to its wanderings. To abhor all that is of nature is the way to be filled with all that is of grace: I see that I must be stripped of myself in everything, before my robes are fully washed and made white in the blood of the Lamb. I feel it my highest happiness to lie at the foot of the cross; and while I there lose myself in Jesus, I lie out of the way of all the fiery darts of the enemy, and out of the reach of men and devils."

In a visit to the Longford circuit in the course of the year, he unexpectedly met the late Mr. Butterworth of London at Mosstown. We will relate what occurred on the occasion in his own words:—"On my arriving at Mr. Kingston's, I learned with pleasure that my old and highly esteemed friend, Mr. Butterworth, was to be there that day. He soon after drove up to the door, and we met each other with all the warmth of brotherly affection. We were not long together till he informed me, that a principal part of his business to Ireland was to see me, and that he designed paying me a visit at Mount Salem. He then requested that, after dinner, I would retire with him, as he had many things to say to me. We retired, and he at once introduced the subject

of the division in the Methodist society, hoping I would unite with him in trying, as he said, 'to make the two sticks one.' I told him the attempt would be vain, that the thing was impossible; that on the one side, the measures which occasioned the division would not be relinquished; and that on the other, there was not less determination to abide by the principles of original Methodism. He then suggested a middle course, observing that if the administration of the ordinances were restricted to the circuits to which they had been already granted, and that there should be no extension of the grant to other circuits, it ought to meet the views of all parties. I replied, that his proposition would not be agreeable to either party, and that even if both sides were disposed to accede to its adoption, it was objectionable. For that preachers favourable to the measure, and who had been administrators of the ordinances, when appointed to circuits where they were not to be administered, would agitate the question, and there would be no end to disputation. Though Mr. Butterworth admitted the force of these remarks, it was evident, all the evening after, that he felt greatly disappointed; nor indeed was my own mind at ease; I felt at having been obliged to say anything, that had the slightest tendency to grieve a person whom I so highly respected.

"Next day was the sabbath: in the morning I met the class in Mr. Kingston's office, and the Lord made it a time of great blessing; Mr. Butterworth was present, and richly partook of the good that was so abundantly dispensed to us. It was to me a very memorable season; nor was it amongst the least of the causes of my joy, to witness that my esteemed friend was not only visited from on high, but altogether delivered from the gloom that so

much depressed him the preceding evening. After breakfast, knowing the interest he had long taken in Sunday-school instruction in Ireland, I asked him to accompany me to the school held in our preaching-house, to which he readily assented. He was greatly delighted both with its appearance, and the manner in which it was conducted; and, after examining some of the classes, at his departure distributed money amongst the poorer children. Thence we went to church, where we heard a most excellent sermon from the rector, the Rev. Mr. Brittain, with which, as well as the life and spirit of the preacher, Mr. Butterworth was greatly delighted. On our return to Mosstown, he accompanied me in my gig. Having passed a high encomium on the sermon, he asked how I could account for the great change that he understood had taken place in the Irish clergy, both in the Established and Presbyterian churches, within the last ten or fifteen years. I could only reply, that it was the work of the great Head of the church, in which view he concurred. I then contrasted the clergy of the present time with those of Mr. Wesley's day, adding, if he, in the then lapsed state of the clergy, founded Methodism on the principles that characterized it during his life, was it not unnecessary, in our improved state of things, to adopt measures that subverted these principles, and changed the relative position of the society? Mr. Butterworth, after a considerable pause, answered in the affirmative. 'Well, then, my dear friend,' continued I, 'can you blame me for the part I have taken in the re-establishment of original Methodism?' 'Blame you!' said he; 'no: go on and prosper: I wish you every success in the name of the Lord.' Next morning we parted, to meet no more in this world."

At the conference of 1821, the reports from the circuits generally were of a cheering character, and bore strong evidence of the continued favour and goodness of the Lord to the connexion. On most of them there were, in the course of the year, blessed outpourings of the divine Spirit, and great numbers were awakened to a sense of their sins, and many brought to a saving acquaintance with the truth as it is in Jesus. This growing prosperity, especially as regarded the increase of the society, excited unspeakable thankfulness; both because it proved the genuineness of the revival of religion that had been progressing in the preceding years, and that the Lord was still crowning with success the labours of his servants. There was at this conference an increase of upwards of eight hundred members to the society; its sphere of usefulness was still extending, and several additional preachers were called to the work of the ministry. In the address of this year it is observed:—"The occurrences that take place from year to year convince us more and more of the divine superintendence over the whole of our economy, and of a blessing upon all our exertions; so that we are abundantly encouraged on every hand, and are only at a loss for expression to show the thankfulness we feel to heaven for the continued proofs of its bounty towards us. By the loving and effectual assistance of our representatives of circuits, our financial concerns have been so wisely managed, that we are entirely free of debt, and all our wants have been completely supplied; while mutual harmony and increasing christian love unite us all more closely to each other; and the frank and undisguised development of sentiment with which all our affairs are conducted, gives se-

curity, both to preachers and people, of permanent and indissoluble concord and confidence."

It was at this conference the first missions of the society were established, in the founding of which Mr. Averell took a deep and lively interest. He was himself a missionary, and one of no ordinary character; he had now for nearly thirty years been moving in that sphere of labour—a mission of no common extent, into which he had been manifestly led by the providence of God; and it was not to be wondered at, that he strenuously urged upon the conference the appointment of missionaries. In the minutes of the conference, in reference to this subject, it is asked, "What further measures can we adopt for the dissemination of the word of life amongst us in Ireland?" The answer is, "It is agreed that we shall establish a mission, by the name of the Primitive Wesleyan Methodist Home Mission; and that a collection shall be made in our respective congregations for that purpose before November next, and that the moneys collected shall be deposited in the hands of B. Dugdale, Esq." In a subjoined note it is said, "The president, in conjunction with the district meetings, shall have power to appoint such missionaries to those stations—Youghal and Letterkenny—as may be judged eligible." The address says, "We have thought it our duty, from various circumstances that came before us, to establish a mission for the benefit of places that require missionary labours, both in the north and in the south of the kingdom. We have one highly qualified brother already appointed to this department, and trust ere long we shall be able to appoint two more to places where they are much wanted." These missions were for some time supported by the proceeds of annual collections; but the employment of addi-

tional agents rendering increased funds necessary, on the recommendation of the conference of 1824, missionary associations were established in various parts of the kingdom; and at the conference of 1825 was formed the Primitive Wesleyan Methodist Missionary Society, which still exists under the same designation, and has been ever since steadily progressing in its operation. Mr. Averell was appointed its president, and continued to fill the office till the close of his life. According to its general rules, "The missionaries are viewed only as Protestant teachers, employed to preach and instruct mankind in the doctrines of God our Saviour, and are not to interfere with the administration of Baptism and the Lord's supper; leaving the people at perfect liberty to partake of these ordinances in the communion to which they respectively belong."

After the conference of 1821, Mr. Averell's time was as usual spent in attending to his farming concerns, and in visiting the societies throughout the kingdom. We learn from letters before us, that he made excursions to several parts of the north, and took a very extensive tour southward, in the course of which he travelled over the greater part of the province of Munster. In some of the letters alluded to, surprise is expressed at the extraordinary vigour and activity he manifested at his advanced age, and the energy with which he was enabled to proclaim the word of life to the overflowing congregations that attended his ministry.

The meeting of conference in 1822, was a time of hallowed rejoicing. The work of the Lord was still extending; new fields of usefulness had opened in the course of the year, and it was found necessary to call out six additional preachers. Be-

sides the routine business of the conference, the subject that most engaged its consideration was the publication of a magazine. This question had been before discussed, but hitherto obstructions seemed to lie in the way of the publication. It was still urged that there were opposing difficulties; but Mr. Averell was intent on having the magazine, and contended that they were the mere imaginings of unbelief. Accustomed as he was to make faith the spring of his own movements and determinations, and thereby to surmount obstacles that would deter others, and to overcome reasonings that with some would have the force of mathematical demonstration, he pressed the conference to have faith in God, and to go on with the work. The result appeared in the minutes, in the following question and answer:—"What is the determination of the conference with respect to the publication of a magazine? It is resolved that a magazine shall be published under the superintendence of the managing committee; that the *first number* shall be published on the first of January next; and the preachers and representatives, on their respective circuits, are requested to use every exertion to procure subscribers, a list of whom must be forwarded to Dublin before the first of October." The work was published quarterly, and the first number accordingly appeared in the March of the following year; the magazine is still continued, and is not only an essential vehicle of connexional information and communication, but a valuable repertory of useful knowledge and religious intelligence.

A book-room was for a length of time considered a desideratum, as it was believed that it would materially serve the interests of the con-

nexion; and the subject had at different times occupied much of the attention of conference. It was, like the Magazine, a favourite measure with the president, who most strenuously urged its establishment, and at the conference of 1823, arrangements were made for carrying it into effect. The subject is thus noticed in the minutes of that year:—"We have to lament that the plan which we formed last year for establishing a book-room was not followed up, and must now remedy the omission by efforts better calculated to achieve our object. As a considerable fund will be necessary to make a beginning, we have resolved to raise it not only by loan, but by soliciting donations from our liberal friends, to wait on whom we have appointed two brethren, one to the north and another to the south of the kingdom; and having delegated the carrying out of these arrangements to our managing committee in this city, we doubt not they will be speedily and effectually brought into operation." As was anticipated, the committee with promptitude discharged its trust; the necessary measures were at once attended to, and in the course of a few months the book-room was opened for business.

In the course of this year, Mr. Averell was called to endure a heavy domestic trial in the death of his son-in-law, Mr. Cochrane. This afflictive event occasioned a great change in his secular affairs; he let Mount Salem, and removed into the town of Clones, to reside with his daughter and her four children. The arrangements attendant on his change of residence must necessarily have occupied a portion of his time; but, from accounts before us, we find him, with his usual zeal, pursuing his ministerial labours in several parts of the kingdom. In a letter, which

notices his visit to the Enniskillen circuit, it is observed: "He preached in the town, and in several parts of the country; and, as has always been the case when he visited this circuit, he had everywhere large congregations, much power accompanied the word, and many were profited by his ministry."

Mr. Averell, in 1824, completed the period which has been assigned as the common limit of human life—"threescore years and ten." And though it is said in reference to the age of man, "if by reason of strength it be fourscore years, yet is his strength labour and sorrow," with him it was otherwise. He not only far outlived this protracted period of human existence, but in the stage of life between his seventieth and eightieth year, a time in which, with most who live to it, "the grasshopper is a burden," his activity was unabated, and he was still untiring in his labours; nor had he to complain of its passing years, "I have no pleasure in them;" they were, to say the least of them, amongst the happiest he ever enjoyed. This period of his life, extending from 1824 till 1834, may be called the era of building preaching-houses throughout the connexion: many had been erected during the few preceding years, but now they were reared with unexampled rapidity over the kingdom. And as the opening services generally devolved upon Mr. Averell, they constituted, during this time, a chief part of his ministerial labours. We might give lengthened details of these services, and they would no doubt possess much local interest; but as they might not be deemed generally interesting, we shall notice only a few cases.

On Sunday, the 4th of December, 1825, a new preaching-house was opened in Lurgan by Mr.

Averell. The house, without a gallery, is capable of seating four hundred and fifty persons. Upon this occasion it was computed that upwards of seven hundred had pressed themselves within its walls, while a considerable number could not find admittance. Though Primitive Wesleyan Methodism was introduced into Lurgan little more than twelve months before, there were at this time eight flourishing classes in the town and its immediate neighbourhood. He also took part in a similar service on the 1st of January, 1826, when a new preaching-house in Langrish-place, Summer-hill, Dublin, was opened for public worship.

At the time of this visit to the city, his esteemed friend, Mr. B. Dugdale, was confined to his room by the illness of which he died. For this excellent man, who for more than half a century was not only an ornament to Methodism, but to religion in general, Mr. Averell entertained a high regard, which was fully reciprocated by his dying friend. Of his visit to him, a person who witnessed the interview between those venerable men gives the following particulars:—"When he approached the bed of the dying saint, the latter said, 'O, sir, I am glad to see you once more in this world; I am going a little before you; I will hail you on the blissful shores of eternity!' After further mutual communication, he added, 'I cannot tell you the delightful views with which I have been favoured since I came to lie on this bed: I shall soon be with my Saviour! I shall soon be with those with whom I have taken sweet counsel here below!' It was as he anticipated; a few days after, he exchanged mortality for a life that shall never end."

Soon after Mr. Averell's return from Dublin, having got Mount Salem again into his possession,

he removed thither, with his daughter and her family, and did not afterwards make a change of residence. This new movement, with its attendant arrangements, and the additional cares which it brought upon him, occupied the greater part of his time until the ensuing conference; after which, on his return to the north, he was called upon to open a new house in Cookstown, and made his going thither the occasion of his taking a lengthened tour through that part of the kingdom. He had not been long at home, when he had an invitation to open another new house in the town of Belturbet.

In one of his tours in 1827, taken early in the summer to the south, he was accompanied by Mr. and Mrs. Keene of Dublin. Though aware of his route, we are not in possession of any information relative to the excursion, save what we have gleaned of his visits to Limerick and Cork. In the former city, during his stay, he preached several times in the preaching-house, Bedford-Row, to large congregations, many of whom seemed to feel the power of the word, and gave hope that they would bear fruit. The morning of his departure, he met the principal members of the society at an early breakfast, at the house of Mr. Joseph Jones. Speaking of the occasion, a member of the family says, "The conversation was interesting and profitable; it was a time of strengthening and refreshing to our souls; and all present seemed as if they were filled with the fulness of God. Mr. Averell was evidently very happy, and expressed himself greatly delighted at meeting with so many of his brethren and sisters in Christ; and we felt, when he was taking his leave, as if we were parting with a father."

His visit to Cork was graciously acknowledged

of his Lord and Master. The following particulars respecting it have been supplied by one of the preachers who was stationed there at the time:—“Mr. and Mrs. Keene stopped with our esteemed friend Mr. Hargrave, by whom and Mrs. Hargrave, they were received with all the kindness of christian friendship; and Mr. Averell met a similar reception from Mr. and Mrs. Richard Wood. His constant aim during his stay was to recommend Jesus and to do good; and all his efforts both in public and private had the smile of the divine approbation, and were accompanied with blessings to the people. Crowded congregations attended his ministry in the French Church, and the word was productive of gracious feeling in many hearts; but the meeting that excited most general interest was one to promote the missionary cause in Ireland. It was the first public meeting of the friends and subscribers to our missionary society in that city. Mr. Averell having strongly recommended its objects from the pulpit, a numerous and respectable attendance was secured, and a valuable association, which had been previously formed, was strengthened and encouraged to persevere in the good work in which it had engaged.”

Early in the year 1828, he opened a new preaching-house in Cavan. It had been long in contemplation to build a house there, but the erection had been retarded for want of a suitable site. Lord and Lady Farnham were friendly to Methodism, and liberal contributors to its funds; and his lordship was anxious to accommodate the society with ground, but had not for some time an eligible place at his disposal. At length a new street was opened in a central part of the town, leading to a place which Lady Farnham had got laid out and beautified for pleasure ground. This opening

affording the long-wished-for accommodation, his lordship gave the society a most desirable plot of ground in the new street, immediately adjoining her ladyship's pleasure ground. On this beautiful site the house, which is a handsome structure, was erected, under the superintendence, and, to a great extent, by the liberality of the late Messrs. Smith and Fitzgerald, leading members of the society in the town. Lady Farnham had a high veneration for the memory of Mr. Wesley, and, as commemorative of it, associated his name with the designation of this addition to the town of Cavan, calling it Wesley-street, the name which it still continues to bear.

All we know of Mr. Averell in 1829, we learn by some of his letters written in the course of the year, from which we shall give a few extracts. Writing to one of the preachers, he says, "I give you joy with my whole heart, that you are enabled to make all the precious promises your own; that you now of a truth love God with all your powers, and can say all is yours because you are Christ's. We have long had some religion, and all praise to God for what we have had; but it was little compared with this perfect love. I sympathize with you in the wish that we had an opportunity of communing together on this glorious subject; this is the genuine feeling of a soul brought into the liberty wherewith Christ makes his people free, and the soul longs to unbosom itself to all who have similar feelings." In another letter he writes: "I am well, and going to heaven as steadily as I can, through the various little trials which a gracious providence strews along my path, to keep me awake to my state while in the body, and to bring me more fully into those habits of watchfulness and prayer, which, while they are the guardians of

grace, never fail to secure more abundant grace and blessing." In a letter near the close of the year he says: "I have of late travelled much through the north, and opened several preaching-houses. I find the work going on well everywhere, and our preachers more than ever sanguine and zealous." One of the preaching-houses here alluded to is Mahon, near Portadown, an old seat of Methodism. The house was erected by means of a bequest of the late Mr. Henry Ripley of that place, a leader in the society. Mr. Ripley held his farm in perpetuity, and at his death bequeathed the site of the house and £200 to build it. With this sum, by the judicious management of Mr. John Harrison, a leader in the society, and one of Mr. Ripley's executors, the house, which is substantial and commodious, was completed.

Writing to one of the missionaries in February, 1830, he says: "Yesterday I got to Mount Salem in good health, but much fatigued, after an excursion southward which employed me six weeks. I went as far as Limerick, in going to and returning from which, I visited parts of the Cavan, Oldcastle, Athlone, and Roscrea circuits, and of the Clough-jordan and Queen's county missions, and travelled upwards of three hundred and forty miles. In all my journeyings I had a hallowed feeling of the presence of my gracious Master, who favoured me with blessed seasons of refreshing, in most of the places whither my course led me. Early next month, please God, I have to open a new house at Scotch-street, and another in Strabane. In my course to these places, I intend to take in as much of the Tandragee, Charlemont, and Newtownstewart circuits as will occupy my time for three weeks; after which, if my Master enable me, I will visit your mission. Meanwhile, let our motto

be, 'instant in season and out of season.' May we spend till we are spent in the service of our adorable Lord!"

In a letter written in January, 1831, Mr. Averell observes, "I set out last month, intending to take a long tour, but was obliged to return home a few days ago. I am taught that in future I must not go far abroad in the depth of winter. I find it is winter in my blood, and two winters coming together are more than I can now bear up against." He did not however remain long at Mount Salem, as we find he soon entered upon a tour through the eastern side of the north, to which he briefly alludes in one of his letters:—"I have just returned home, after spending five weeks in the counties of Armagh, Antrim, and Down. In all my travels my gracious Master was with me, and in general favoured me with much liberty in my feeble efforts to promote his glory. In most places throughout that favoured part of Ireland religion is steadily progressing, and promises much fruit to the glory of God. You will be glad to hear that we had an auspicious opening of the new preaching-house in Banbridge. The congregation was very large, and there was much gracious feeling among the people. To-morrow I purpose, please God, to set out on another tour, which will take in the Maguires-bridge, Newtownstewart, and Derry circuits, and the Donegal and Tyrone missions."

The national system of education, which was established by legislative enactment about this time, 1832, excited great dissatisfaction and alarm amongst most of the Protestants of the country who valued the holy scriptures. At the time of the conference of this year, the Reform bill, which has brought most of our large towns under the domination of popish corporations, had passed into

law ; and the National Education bill was progressing through the legislature, as rapidly as the forms of parliament would admit. The subject engaged much of the attention of the conference ; the body at large looked upon the measure as the most dangerous concession that could be made to popery, and the venerable president, then in his seventy-ninth year, deplored it as not only bad in itself, but portending worse evils. The views of the assembly, preachers and representatives, were unanimously expressed on the public minutes, in the following question and answer:—"What is the opinion of this conference respecting the exclusion of the unmutilated oracles of God from the national system of education in Ireland? We are unanimously of opinion, that the withdrawal of the sacred volume from the national schools of Ireland, would destroy the only basis upon which could be given a united and an adequate religious education. An extensive experience of the salutary effects produced upon the rising generation in this country, by affording them constant access to the scriptures, without addition or abridgment, confirms us in our conviction, that we are called upon to remonstrate against a system of education which must necessarily deprive them of this advantage ; and we cannot but regard the measure as opposed to the command of our Lord, to ' Search the scriptures.' We therefore resolve, that a petition, expressive of our views on this all-important subject, shall be immediately forwarded to both houses of parliament." In the annual address of the conference the subject is further alluded to as follows:—"The past year, in its record of occurrences, will stand prominent on the page of history, as a period fraught with great events. The measures of our legislators, whether already passed or

passing into law, present us with many new features in the aspect of the political affairs of our country, while they threaten to impede the success of our most valuable national institutions. Amidst the former we have reform, with all its prospective consequences; while, in the latter, we see an unhallowed attempt to exclude the unmutilated word of God from having its proper share in the training up of the rising generation. We can, however, with confidence, leave the disposal of all events in his hand, who can do whatsoever pleaseth him. And in doing so, we have the fullest persuasion that, notwithstanding the gloom which hangs over the present appearance of things, his providence which governs the affairs of nations, and especially of his church, will overrule all matters for the establishment of his own kingdom, and the promotion of his own glory." The address, after noticing the anarchy and insubordination that had to an alarming extent prevailed in many parts of the country throughout the year, and the prevalence of cholera, which was frightfully scourging the land, proceeds, "But, amidst all the dangers of the year which has now terminated, the Lord has crowned us with peculiar blessing. His judgments have been abroad in the land, and both ourselves and others have been learning righteousness: our own souls have experienced the visitations of divine mercy, and we have beheld its abundant descent on many, while we have been preaching to them the everlasting gospel. We have seen the goings forth of the Lord in his sanctuary, and the borders of our Zion have been extended, by an increase of nearly two thousand souls to our society. O may the word of the Lord more than ever have free course and be glorified; that we may daily have our rejoicing, in witnessing still more extended

triumphs of the cross of Christ, in the conviction and conversion of sinners."

The missionary establishment of the connexion, in the founding of which Mr. Averell took so deep an interest, was, from the time of its institution, progressing both in extent and usefulness. At the commencement only one missionary was appointed, and, if suitable missionaries could be had, two other stations were to be supplied in the course of the year; but at the conference of 1833 nineteen missionaries were employed in the society's field of missions, and not only had there been a regular increase of agents, but much success, from year to year, crowned their labours. The increase on circuits and missions last year, as we have seen, was nearly two thousand, but at this conference it exceeded even that number. The annual address says: "On many of our circuits and missions the spirit of grace and supplication has been poured in no ordinary measure, so that the gracious result is an increase this year to our societies of two thousand one hundred and seventy-six members." The address proceeds: "The state of the missions is such as to demand our thanksgivings to God. Several of our stations during the past year have enjoyed great prosperity, and have become established fields of labour; and the funds raised for this department of our work are supported with an activity and zeal highly creditable to the christian generosity, not only of our own members, but of our friends generally." The employment of a new description of missionary agency—school-masters and scripture-readers—was introduced at this conference; and as the president was always alive to whatever was likely to serve the interests of religion, and especially the cause of the missions, he gave his warmest support to this measure. The result appears on

the minutes as follows:—"What plan shall we adopt, in order, with the divine blessing, to render our missionary operations still more effective, in extending the knowledge of the gospel of God our Saviour throughout this country? In addition to our regular missionaries, it is agreed that suitable persons be appointed as missionary school-masters and scripture-readers." Then follow the regulations respecting the description of persons to be employed—the nature of their work—the terms of their appointment—and the control under which they were to act. The address, in allusion to this subject, says: "Our providential path has opened on a new description of missionary agency—that of attaching to our mission stations, and circuits where necessary, school-masters and scripture-readers. The peculiar wants and circumstances of many places call for an effort of this kind, which we have no doubt will be attended with the divine blessing."

At the conference of 1834, the subject of tract-distribution came under notice. In the course of the preceding year, an agency designated "The Tract Visiting Society" had been organized in Dublin, which promised much usefulness in disseminating the light of divine truth in the city. The distributors of the tracts gave their services gratuitously. They assembled on sabbath mornings, and, after invoking the divine blessing on their labours, proceeded to their work of mercy. This mode of doing good at once recommended itself. The president looked upon it as well calculated to be a useful auxiliary in carrying on the work of God, and recommended its general adoption,—a view that was fully concurred in by the conference, and to which expression was given in the minutes of that year.

The abolition of slavery, which occurred at this period, was hailed by the conference with joy, in which the president largely participated. He had long admired Mr. Wilberforce as a christian and a statesman, but especially as the untiring advocate of the enslaved sons and daughters of Africa. And now that the arduous struggle in which he had been so long engaged, in behalf of this injured race, was brought to a successful issue, he shared in no common degree in the joy that was so universally expressed upon the occasion. On the minutes of the conference of this year the occurrence is thus noticed:—"The history of the present time will record an event, which sheds a lustre over the enactments of our legislature, and will open a glorious field for the extension of the Redeemer's kingdom. We allude to the abolition of West India slavery. It has been calculated that during the existence of this cruel and anti-christian traffic, Africa has been annually robbed of not less than one hundred and fifty thousand of her children. A great proportion of these unhappy beings were placed in the most cruel bondage in our colonial possessions. There, however, the spirit of missionary zeal and enterprise reached them, and by the blessing of the Lord upon the labours of different missionary societies, thousands of them have happily experienced the emancipating power of the gospel of God our Saviour. But christian philanthropy did not rest here. The voice of a free, because a christian, people prevailed over the cold, calculating policy of interested men; and, at a vast expense, the parliament of the United Kingdom has decreed, that as far as British influence extends, Africa's sons shall be free. Both nationally and morally the event is one of great importance. A foul blot has been removed from our national character, and a

great door and an effectual opened for the preaching of the doctrines of the cross. The day of freedom is fast approaching: the first of August, eighteen hundred and thirty-four, will witness the final doom of West India slavery."

Under date of April 11th, 1835, in a letter to one of the preachers, advanced in years, and who had suffered much from recent illness, Mr. Averell writes: "Your interesting letter of last month filled me with joy and sorrow. The afflictions you have lately passed through have been great indeed; but your God reconciled to you in our adorable Jesus has so mingled your cup, that the draught has on the whole been peculiarly strengthening to your soul, and has made you a better christian than ever, because you will be better able from blessed experience to strengthen those who are in affliction. And though you may not be able to labour much more in the vineyard of your glorious Master, yet your counsel and the testimony of your experience wherever you go, will, by freely communicating them, prove a blessing both to yourself and others. As to myself, now far advanced in my eighty-first year, the infirmities of old age are increasing upon me fast, and I am the more stirred up by the warning voice, to do all I can in the service of my gracious Master while he gives me power. I got home yesterday from Trillick, all praise to my merciful Preserver, in good health, after having spent since the 3rd of March, when I opened the new preaching-house in Newtownbutler, in travelling through the counties of Monaghan, Armagh, Down, Antrim, Tyrone, and Derry. And I purpose, please God, setting out on the 13th for the Athlone circuit, and to take an extensive tour in that part of the kingdom. While my merciful God indulges me with physical strength and mental ca-

capacity, I am resolved by his grace to spend them in his service, for the good of souls. I conceive it to be my duty to spend my every breath, in strengthening and cherishing that part of his church in which I am by his providence called to labour."

CHAPTER XIX.

Remarkable conversion in Cork—Mark of esteem from the conference—Resumes the keeping of a journal—Visits to a fever hospital—Centenary of Methodism—Illness during the conference of 1840—Conference of 1841, the last he attended—In his ninetieth year opens the Portadown preaching-house—His last letter—Is visited by the members of the Clones district-meeting—His last illness and death—Leading incidents of his life—Character.

EARLY in the month of October this year, 1835, Mr. Averell undertook a journey to the south, in consequence of a letter which he received from Mr. ———, a gentleman of respectability in Cork, relative to the state of the society in that city. For some time an unhappy misunderstanding had existed between some of the members, which greatly operated against the interests of the society. This was much deplored by Mr. ———, although he was in no way connected with Methodism; and he pressed Mr. Averell to visit Cork, and exert the influence which he possessed in endeavouring to effect a reconciliation. Unsolicited, Mr. ——— had assumed the office of “peacemaker,” and the blessing pronounced upon such came upon him. In one of his interviews with Mr. Averell, he mentioned that there was a subject which had occasioned him much uneasiness, and on which he requested he would afford him an opportunity of conversing with him in private. This was of course acceded to; but great was Mr. Averell’s

surprise to hear from this gentleman, that though a churchman, he had been, with regard to the doctrine of the Trinity, for some time back quite sceptical. Long accustomed to regard this doctrine as a fundamental one, and the very basis of the christian's creed, we may easily suppose what were Mr. Averell's feelings on the occasion. Having silently lifted up his heart to the Father of lights for divine direction, he with his wonted simplicity and ingenuousness told Mr. ——— that he had long ceased to study those arguments by which theologians support this important doctrine; but that, as regarded himself, he was perfectly satisfied upon the point. "It is a doctrine," continued Mr. Averell, "that I find plainly revealed in the scriptures, and which, I bless God, I feel witnessed to my heart. I know the truth of that portion of the word of God, 'Through him,' Jesus Christ, 'we both,' Jews and Gentiles, 'have access by one Spirit unto the Father.' I long since felt, that by the awakening, convincing, enlightening power of the divine Spirit, I was brought to the feet of Jesus Christ, my adorable Redeemer, through whom and by whose all-sufficient atonement I found access to God, and obtained reconciliation with him. Elsewhere I read in my bible, 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father;' and I adore the riches of divine grace, I experience the reality of it. I feel that through faith in the atoning blood of my blessed Saviour, I am 'born again,' and that God sends forth the Spirit of his Son into my heart, witnessing to my adoption into his family." He added, "Thus I find the doctrine of a Trinity of persons in the Godhead plainly set forth in the bible; and, blessed be the triune God, I have long felt, and

now feel, the truth of it written in my heart." This relation of his experience, accompanied as it was by the divine blessing, was all-powerful, and more convincing than a thousand mere arguments. Mr. ———, after being a few moments absorbed in thought, in a burst of joy exclaimed, "Blessed be God! blessed be God, I now believe." Thus did God take the work into his own hand, and break the chain that bound him. Mr. ——— feared God, and was a sincere enquirer after truth, and "the truth made him free." He was at this time apparently in perfect health, and at parting Mr. Averell, arranged for another interview before his leaving Cork. But this was not permitted; God, in his wisdom, ordained it otherwise: he was soon after seized with apoplexy, which terminated his earthly career. Between the first and the fatal attack he was, however, favoured with an interval of consciousness and the power of expression, and bore a blessed testimony of his having found redemption in the blood of his Saviour!

In a letter to a friend, dated May 7th, 1836—his birthday, Mr. Averell writes: "I this day entered on my eighty-third year, and am a monument of mercy. I spent most of the day in secret with the Lord, reviewing my past life, the occurrences of seventy-eight years of which I had in my recollection. While the sins and follies of my youth, and the unfaithfulness of more advanced years were before me, I was filled with adoring gratitude to my all-bountiful Lord, who, 'all my life long unto this day,' guided me by his providence, and crowned me with innumerable temporal and spiritual blessings. God in Christ is still my all in all. My race will soon be run, and I am resolved, by divine grace, so to run that I may obtain: I have a cheering prospect that, in the

strength of my ever blessed Saviour, 'I shall finish my course with joy.' During my long tour to the west, from which I returned a few days ago, I was blessed with uninterrupted good health, and favoured with the presence of my gracious Master. I have arranged for another tour, to commence in a fortnight, which will occupy all my time until the conference."

At the conference of this year, the preachers and representatives, in the absence of Mr. Averell, resolved on presenting him with some mark of their esteem; a subscription was at once entered upon for the purpose, and it was ultimately agreed to present him with a horse and gig. When informed of what was proposed, he strongly objected to accept them, on the ground that it would violate the principle upon which he had acted for nearly half a century, and upon which he still intended to act, that of preaching the gospel gratuitously. But when it was urged, that they were designed only as a testimony of regard and affection for him, he was so overcome with emotion, as to be scarcely able to give expression to his feelings, and at once acceded to the wishes of the brethren. A covered gig, horse, and harness were accordingly purchased for him. This gift of the conference he highly esteemed and often spoke of. The vehicle, which was the only one he used during the rest of his life, he frequently called "the chariot of love."

Soon after the conference he returned to Mount Salem, and thence set out to visit some parts of the northwest of the kingdom. While on this tour he resumed the keeping of a journal, with some extracts from which we will here occupy a few pages of his memoir. The first entry was made at Hollymount, in the county of Leitrim, the resi-

dence of Simon Armstrong, Esq. D. L. and is as follows:—

“ August 11th.—It is upwards of twenty years since I wrote anything in the way of a journal. Many important events in relation to me have occurred, in my passage through life, during that period. Many changes have taken place in my secular affairs, in my family relations, and in my religious connexions. Much did my blessed Lord condescend to acknowledge my humble labours in the work of the ministry, and much did he deign to visit me both with temporal and spiritual mercies. I am filled with a deep and lively sense of my extraordinary obligations to him, for the wonderful and gracious manner in which he has led, supported, and blessed me until this moment. O for a thousand tongues to praise him!

“ October 8th—Set out to visit the societies in the north-east, and in all my course was blessed with good health, and enjoyed sweet peace of mind, until I arrived at Tandragee. There, immediately before the time of preaching, I was suddenly so deprived of the use of my memory, that I lost all recollection of the subject upon which I had designed to preach, and resolved that I would not go into the pulpit. But a pious clergyman who was present urging me to make my appearance, and to trust in the Lord, I did so, and was divinely assisted. On giving out the first hymn, while I proceeded in making a few remarks upon it, I was favoured with such light and liberty, that I spoke upon it for nearly an hour, much to my own comfort, and I trust to the profit of the people. Thence I went to Newry, where I had sweet freedom in addressing a large congregation in the evening. Next day brother Ramsey accompanied me to Castletown, the residence of James Eastwood, Esq.

with whom and his amiable lady I spent three days, during which I preached several times in his school-house, and in our preaching-house in Dundalk. Taking leave of this kind and hospitable couple, who are full of zeal for the diffusion of the gospel, I proceeded with brother Ramsey to Collon, where I had much liberty and comfort in addressing a very large congregation, amongst whom was their clergyman. Thence I went to Harlingstown, the residence of my eldest grand-daughter, and her kind and affectionate husband, Mr. Bolton, with whom I spent two days in much happiness. I next visited Kells, Millbrook, Ballyjamesduff, &c. in each of which places I preached, and endeavoured to stimulate our dear people to keep up that pious energy in all their conduct, both in religious and ordinary pursuits, without which there can be no advancement in the divine life."

"May 1st, 1837.—Commenced a tour to the south, and spent the day in Cavan, where I preached in the evening. 2nd. Preached at Mrs. Moffatt's, Prospect-hill. Next day was obliged to return home in consequence of my servant having taken ill of fever. 8th. Having procured another servant, I resumed my tour, and spent another pleasing and profitable day at Prospect-hill. 10th. Preached in Longford; and next day visited Moss-town, the residence of my beloved friends, Arthur J. Kingston, Esq. and his amiable wife; both of whom were absent; he on the Atlantic on his way to America, whither he is gone to visit a property he has there, and she in Dublin, where she purposes to wait his return. I then on successive days preached in Athlone, Ballinasloe, Fairfield, Moate, Tullamore, Tyrrellspass, and Philipstown."

"24th.—Reached Monasterevan, and preached at seven in the evening, the hour at which I preached

there that day thirty-nine years, preparatory to the attack made next morning on the town by the rebels. The following day, the anniversary of the battle, I preached again to a crowded congregation, in commemoration of the extraordinary deliverance which God vouchsafed to the Protestants of the place on that memorable occasion, and we had many proofs that he received our tribute of thanksgiving. Thence I went to Maryborough, where I spent a happy day with brother Campion, and had a good time in preaching to a large congregation in the evening. 27th. This day and the following one—the sabbath, I spent in company with brother R. Robinson, in Mountrath. We had large and interesting congregations, and were affectionately entertained by brother Knaggs and his agreeable family. 29th. Visited Roscrea, and had a sweet time with my old, worthy friend, brother Samuel Marshall, and his kind and amiable wife: we had a large, attentive congregation in the evening, and much gracious feeling among the people. The three following days I preached in Shinrone, Cloughjordan, and Nenagh.”

“June 2nd.—Proceeding to Limerick, I was met by Mr. A. Caswell, who, with his usual kindness, accompanied by brother H. Taylor, came to conduct me to the town. Here I spent the sabbath, and had great liberty and comfort in addressing large congregations. On Monday morning Mrs. Caswell, boundless in hospitality, opened my way for setting out at six o'clock for Mallow, forty miles, where I arrived at five in the evening. Here I had sweet christian intercourse with my loving friends, the Haines family, the several branches of which composed a large part of the lively, zealous people, to whom I with much happiness administered the word of life. 8th. Proceeded to Cork, and

thence to Kinsale, where I spent a most happy day with brother Black and his amiable wife, and had sweet liberty in preaching in the evening. The following day returned to Cork, where I spent the sabbath, and had blessed seasons of refreshing, morning and evening, in unfolding the riches of Christ to large and serious congregations. Thence, after visiting Youghal, Tallow, Lismore and Clonmel, I got to Waterford on Saturday, where I remained that and the following day, in much comfort to myself, and I trust with profit to the people. 19th. Preached in New Ross, and afterwards in several places in the county of Wicklow, on my way to Dublin, where I arrived on the 26th, and met a most cordial welcome from my beloved friends brother and sister Keene and their amiable family."

The conference commenced on the 28th, and amidst uninterrupted harmony amongst the brethren, was favoured with much of the divine presence and blessing. It terminated on Saturday the 8th of July, and, early in the following week, Mr. Averell returned to Mount Salem, after an absence of ten weeks. During the rest of the year he was chiefly employed in excursions to several parts of the north, in arranging for which he was guided by calls to open preaching-houses. On the 13th of August, he opened a new house in Killileagh; September the 17th, one in Derrygonnelly; October 8th, one in Emyvale; and on the 18th of December, one in Trillick. Resuming his journal, he writes:—

"January 11th, 1838.—Not being much inclined to keep a journal, I suffer many important things to pass unnoticed. We are blessed with revivals in many places, but I omit recording the accounts of them. I heard a few days ago, that there have

been at least two hundred persons converted to God on the Enniskillen circuit since the conference; and I had a letter this day from Newry, pressing me to go to a missionary meeting there, to witness a blessed revival of the work of God in that town. This intelligence cheers my soul, and I would gladly go to behold the goings forth of the Lord in his sanctuary, but must for the present be content to remain where I am. And I am sweetly resigned to the will of my divine Master. My soul is in great tranquillity, and blessedly progressing in the delightful path, that, by continual watchfulness and prayer, leads to my Father's house of many mansions."

"March 19th.—I feel it sweet to learn more perfectly every day, the necessity of acting consistently with the conviction, that I am always under the eye of the omnipotent, omnipresent, omniscient God. Glory to his name, he teaches me this all-important lesson, and it is the life of my soul to live in his sight. He is present with me at all times and in all places. His providence beholds and superintends all the occurrences of my life; he is my invisible bulwark, and keeps me in perfect security, and his bounty supplies all my wants both of body and soul."

At the conference of this year there was a continuance of that harmony that had hitherto marked these assemblies of the preachers and representatives; and the reports from the various parts of the kingdom shewed that the connexion at large was in a state of prosperity. Five preachers were admitted on trial, and there was a considerable increase to the society. Soon after the conference concluded, Mr. Averell returned to Mount Salem, having been nearly thirteen weeks absent on a tour, in the course of which he travelled upwards

five hundred miles. Near his residence was a fever hospital, which he frequently visited when at home. Of his visits to it in the course of the harvest, he thus writes, "My attendance at the fever hospital ministers many helps to me in my spiritual journey. While striving to water the souls of its inmates, my own soul is ever watered from on high. Two of the patients, lately brought to God, are rejoicing in the glorious Friend of sinners; and bid fair to be blessed witnesses in the church militant, or happy saints in the church above." His journal records some short excursions made about this time to several neighbouring circuits, and then proceeds,—

"January 17th, 1839. I am happy under a sense of the divine presence and approbation every waking moment, a state to which every believer may attain, and in which he may ever abide, by habitual watchfulness and prayer, and feeding his faith daily with the word of life. I feel it to be my greatest happiness, as well as my highest interest, to be always ready—always prepared to meet God; and in condescending mercy and love, he cherishes this feeling in my soul, and the course of life to which it prompts is become habitual. I have been much engaged for some days, in sending invitations to our respectable friends throughout the kingdom, to meet in Dublin to deliberate upon a plan for celebrating the centenary of Methodism."

One hundred years had now elapsed from the period of the formation of the Methodist Society by the Messrs. Wesley, and some zealous and influential persons, belonging to the Primitive Wesleyan Methodist Society in Dublin, determined that so remarkable an epocha in Methodism should not pass over unobserved. At their request Mr. Averell, in his official capacity as president of the

conference, issued the letters for convening the meeting, to be held on the 6th of March, to which he alludes in the last extract we have given from his journal. He also appointed that that day should be observed throughout the connexion, both as one of thanksgiving for the blessings so richly enjoyed through the instrumentality of Methodism; and of special and united prayer for the outpouring of the Holy Spirit upon the societies generally, the church of Christ at large, and upon the world.

The meeting in Dublin, at which were persons from many parts of the kingdom, was held, according to appointment, on the 6th of March, and continued by adjournment until the 8th. Mr. Averell was in the chair. The first resolution of the meeting was as follows:—"That before entering upon the business part of the proceedings, connected with the commemoration of the first centenary of Methodism, and which, as a committee assembled by the circular of the president of the conference, may devolve upon us, we desire to record our heartfelt gratitude to Almighty God, for the grace which he has vouchsafed to grant us through our divine Redeemer, and for the important religious privileges which as Methodists we enjoy. And under these feelings we here determine, through divine aid, to dedicate ourselves anew to the Lord, and to labour with increasing zeal in his service, so that the system which has descended to us from the venerable Wesley may, through the instrumentality of Primitive Wesleyan Methodism, be handed down unimpaired to latest posterity." Other resolutions followed, expressive of the intention of raising a fund for connexional purposes, commemorative of the occasion; and of holding meetings, promotive of the contemplated object, in the principal towns throughout the kingdom; specifying the

times for holding them, and nominating the deputations that should attend in the several places. At this meeting was subscribed the large sum of £2.150.

Meetings were, according to arrangement, held generally throughout the kingdom; and Mr. Averell was nominated on several deputations to different places both in the north and south; but our space, we regret, will not admit of our attempting to detail the proceedings. We cannot however omit noticing the meeting in Clones, in which, of course, Mr. Averell was, above all others, most interested. The meeting in this town was held on the 8th of April. The late Doctor Armstrong acted as treasurer, and James Jackson, Esq. secretary. The liberality of the people on the occasion was truly great, and, as a fruit of their love to God, and attachment to the cause of old Methodism, was peculiarly gratifying to Mr. Averell. Sums varying from £100 to £5 were cheerfully subscribed; and when he saw the money flowing in so freely, he said, "Well, if Mr. Benson were now alive, he could not say as I have heard him do: 'Lord, thou hast declared that the silver is thine, and the gold is thine. True, Lord! But it has got into the hands of those from whom it cannot be extracted.'" He enjoyed the proceedings of the evening till a late hour, and when returning to Mount Salem, accompanied by some of the deputation who were going to spend the night with him, often exclaimed, "Lord bless Clones!" The contributions in Clones amounted to £584; and in the kingdom at large to nearly £5,000.

In a letter to one of the preachers, dated April 16th, 1840, he writes, "I am just returned from a short excursion, in which I have been engaged for nearly three weeks. I left home to open a new preaching-house at Darby's-bridge, a country place

nearly midway between Richhill and Hamiltonsbawn; and made my going thither the occasion of visiting several places in the counties of Armagh and Tyrone. I had sweet seasons of refreshing, especially in Armagh, Moy, and Dungannon. I was rejoiced to learn from your letter, which I did not receive until my return, that your health is so much improved. I am rapidly going down the hill of life; but, I bless the Lord, it is with sweet, steady composure; and confiding in the merits of my glorious Redeemer, I enjoy continued assurance and peace."

At the conference of 1840, the reports from the several circuits and missions indicated a state of prosperity throughout the connexion, which in the annual address is alluded to as follows:—"We have much pleasure in communicating to you the cheering intelligence that, during the past year, God has graciously visited several portions of our field of labour with copious outpourings of his Spirit. He has, in numerous instances, given testimony to the word of his grace; and many, both young and old, have been enabled to believe to the saving of their souls. And it affords us peculiar satisfaction, as we are persuaded it will you, that our missionary department has largely partaken of this prosperity." The encouraging circumstances under which this conference met, gave promise of uninterrupted happiness during its continuance; but the brethren had, at an early stage of their proceedings, to regret being deprived of the presence and counsel of the venerable president. He was seized with influenza, which obliged him to vacate the chair; and as soon as he was able to bear the journey, he left for home. The preceding year, the impaired state of his hearing making it difficult for him to carry on the business of the conference, at his request a vice-president was elected

to assist him. This year an assistant was again elected, upon whom, in consequence of his illness, the business of the presidency devolved. It was now but too manifest, from his great age and its attendant infirmities, that he could be no longer expected to discharge the duties of the office which he had so long and so efficiently sustained in the body; but he was unanimously elected honorary president for life, during which the vice-president, annually elected, was the acting president of the conference. Mr. Averell's illness is thus alluded to in the minutes: "At the commencement of our meeting this year, our venerable president, the Rev. Adam Averell, attended, and was able to be present in the conference for a few days; but being visited by severe indisposition, he was obliged to retire from his attendance, and his place was filled, during our subsequent sittings, by the vice-president. We trust, however, notwithstanding the inroads which the infirmities of old age are making upon him, that he will be spared a little longer to our connexion. He has long laboured in the vineyard of his Master: and it is gratifying to find, that whilst he is now approaching the confines of the eternal world, his soul is filled with holy joy in the prospect of a blissful immortality."

Immediately after the conference, he wrote from Mount Salem to one of the preachers in Dublin, as follows:—"I am thankful to you for the copy of the minutes. We are pleased with the preachers appointed for this circuit. I am grateful to God for the peaceful, loving conference you have had. I think with you that our prospect is brightening, and that we will have a prosperous year. All thanks to my gracious God, I am much better, and trust I shall soon throw off the effects of my influenza. All is well with me within and without.

My God is love." In a short time he so far recovered his health as to venture abroad, and he set out on a lengthened tour, that embraced much of the western part of the kingdom: writing in reference to which, after his return, he says: "Through divine mercy I have got safely home from my excursion westward. In all my journeyings I had a constant conviction, that my gracious Lord was conducting me by his providence; I found an open door of acceptance wherever I came, much liberty in holding forth the word of life, and more of the love of God than I expected."

Under date of January 28th, 1841, he writes to a friend in Dublin, as follows:—"I thought long to hear from you, and was greatly gratified in having been favoured with yours yesterday. I have abundant reason to be thankful to my gracious Lord and Master, I am perfectly restored to my health of body; but my hearing is becoming worse, and my memory fails me more and more; my soul however is more closely united to my living Head than it ever was. I do not regret my deafness; it almost cuts me off from human society; but I have more uninterrupted communion with my heavenly Father, and prayer and praise are my constant delight." In another letter to the same person, dated in May, he writes, "I have some hope that I shall be able to attend the coming conference, that I may once more enjoy the society of my brethren in Christ, and hear amongst them of the prosperity of Zion. I will then, if spared, be in my eighty-eighth year. My dear, kind Mrs. Keene warmly invites me to her most amiable domestic circle; but these things are at the disposal of the Lord."

Although Mr. Averell was thus intent on attending the conference, yet when the time arrived he

declined undertaking the journey; and in a letter addressed to the brethren, regretted that he would not have the happiness of seeing them; but expressed his unchangeable affection for them, and his unalterable attachment to the cause in which they were engaged. This letter of the president not having come to hand on the first day of the conference, and it being understood from some of the brethren, that he did not intend coming to Dublin, the following letter was officially addressed to him:—"Rev. and dear Sir—It was with no ordinary feelings of regret, that on our assembling this morning in conference, we noticed your absence from amongst us; and especially when we learned from some of the brethren, that we were not this year to be favoured with your presence and counsel. It is unnecessary to state the high sense we have always entertained, not only of your personal worth, but of the efficient services you have long rendered to the cause of Methodism, and especially of your zeal in labouring to perpetuate it in its original simplicity. We would esteem it a high gratification, if your strength would admit of your undertaking the journey, to see you once more in the conference, before you take your departure to that rest that remains for the people of God. But in a matter of such importance to yourself, your family, and the cause of God, it is a duty to be governed by the opinion of your medical advisers. If they decide that the journey would be hazardous, it should not be attempted; but if it be deemed permissible that you should visit us, even for a short time, during our sittings, we will hail it as a high privilege; and unite with you in grateful acknowledgments to him who has hitherto been your strength

and your all, and who will, we doubt not, be your portion for ever."

To the foregoing letter he replied:—"Most esteemed and beloved Brethren,—I am just now favoured with yours of yesterday, conveying your wish to see me at this time in your revered assembly, accompanied with expressions of regard of which I feel myself totally unworthy. On yesterday I addressed to you a letter, which of course you have received. My highest aim on earth is to be a member of the church of Christ; and as your body is that branch of it to which my convictions attach me, I account it my greatest honour—the honour upon which I set most value in this world, to have a name and a place amongst you. I account myself of no worth only so far as I can be instrumental in promoting the glory of God, and serving the interests of his cause. With these views, trusting in him who has safely brought me to the commencement of my eighty-eighth year, I will, please God, go to Dublin by the Clones coach on Monday, and hope, on the following day, to meet you all in the Lord." He suffered nothing from the journey. Speaking of it, he observed, "I got fresh strength, so that I was better both in body and soul, on my arrival in the city, than when I set out from Clones." His appearance in the conference was warmly hailed by the brethren, and he rejoiced at being once more amongst them. In the minutes it is observed:—"His address after taking the chair, as well as his subsequent prayers and counsel, will not soon be forgotten by the brethren who were present on these occasions."

After his return to the country he enjoyed an improved state of health, and was able to employ himself both in agricultural pursuits, and in the work of the ministry. In the course of the harvest

he visited the north-east of the kingdom, and while on this tour, on Sunday the 19th of September, opened a new preaching-house—the largest belonging to the connexion, in Donegal-place, Belfast. Early in November, in a letter, he writes, “My Lord has given me an immense store of winter provisions for man and beast; and I am now sowing my wheat with my own hands, and keeping a plough and a harrow as busy as they can be. My only ministerial work at present is, preaching in Clones every sabbath morning, in which my gracious Lord abundantly blesses me. What cause have I of unceasing thankfulness! In my rural retirement, God is blessing me with good health, and he daily waters and refreshes my soul.”

Writing to a friend, February 18th, 1842, he observes, “Though weak both in body and mind, I enjoy good health, and am able to attend to my agricultural concerns, which are crowned with abundant blessing in answer to continual prayer. I still preach every sabbath morning to the loving, praying people of Clones, and though we cannot glory in a revival, yet we all feel, with genuine thankfulness, the gracious presence of our glorious Redeemer.” In another letter, April 20th, he writes, “I find a farming life affords many incentives to constant devotion. I am always in the midst of remembrancers of my adorable Creator; everything around me pours forth streams of delight, and all I behold is full of God.”

On Sunday, the 5th of June, he opened a new preaching-house in Castlecaulfield. The following account of the part which he took in the services on the occasion, is given by Mr. Richard Simmons, Lakefield, Dungannon:—“In the morning, at ten o’clock, that venerable servant of the Lord, the Rev. Adam Averell, then in the eighty-ninth year

of his age, and the sixty-fifth of his ministry, preached the first sermon. The subject of his discourse was St. Matthew, xxii. 13. It was indeed cause of gratitude and amazement, to see this venerable servant of the Lord, and faithful minister of the gospel, at his very advanced age, enabled to preach with such energy ; for, notwithstanding his age and its attendant infirmities, his voice was as strong, and his intellect as clear, as they have been for many years. His fervent appeal to the consciences of the people will not, it is hoped, soon be forgotten ; but be as seed sown in good ground, bringing forth an abundant harvest to the glory of divine grace."

Mr. Averell designed attending the conference of 1842, but was prevented by an occurrence which he looked upon as an intimation that he should not leave home. On the first day of its meeting, one of the preachers received from him the following letter:—"My very dear brother—I beg to present to you, and to every individual of my much loved brethren assembled with you in conference, my sincere love in our gracious Lord and Saviour. I assure you all, that I never was so earnest in my love to you as fellow-labourers in the Lord as I now am, and never prized the privilege of the glory of our high calling as much as I do at the present time. Weak and feeble as I am, I had intended to go to Dublin, and richly anticipated the happiness of meeting you all in your annual assembly. It was my intention to have travelled in my gig, which the love of you all bestowed on me ; but on going to the stable to get my horse prepared for the journey, I found him dead, without any cause that could be assigned. I have therefore come to the conclusion, that it is the will of my gracious, loving Lord, whom I love above my life, and in

whose cause I believe I shall breathe my every, my latest breath, that I should stay where I am, and where I have enough to do in his service. I am the servant of you all, in Christ our living Head."

In a letter to a friend, near the close of the year, he writes:—"I cannot feel comfortable without expressing to my most dear and greatly esteemed friend, the longing desire I have to hear from herself, an account of how she is in body and soul, and to learn from her respecting every individual of her precious family. I am particularly interested about their spiritual concerns, the concerns of the heavenly inheritance, which the adorable Friend of sinners has purchased for them. I humbly trust that my beloved friends have God habitually before their eyes, and that all the powers and faculties with which he has so richly endowed them, are unreservedly employed to his glory. I bless God for the health I enjoy in my declining path; it is better than I expected some time ago, and infinitely beyond what I deserve. My gracious Lord favours me with a constant, pleasing prospect into the eternal world, insomuch that my affections are always fixed on things above, and he himself is my all in all."

In the spring of 1843, in a letter to an esteemed friend in Dublin, he writes, "O my sister, only let us use the means our God affords us, and all is ours. I suppose you live mostly in the country now, for it is peculiarly inviting; but whether in town or country, your God is there; his throne of grace is accessible, and you may have a heaven on earth. We may rejoice evermore, pray without ceasing, and in every thing give thanks. My powers of mind and body are withdrawing from me, more and more, every day, otherwise I would

have some hope of seeing you, your valuable partner, and your most amiable family at conference; but though it would be the earnest wish of my soul to meet once more those whom I so much esteem and love, yet all my rational faculties tell me it cannot be, and I cheerfully respond, 'the will of the Lord be done.'"

When the conference of 1843 arrived, feeling his inability to attend it, he addressed to the brethren the following letter:—"Dear and beloved Brethren,—I avail myself of my esteemed brother R. Robinson's going to you, to address you with a short apology for not being of your number this year. Such is my state both of body and mind, that I am not adequate to attempt it. I can truly declare, that there is no object under heaven that I would so cheerfully undertake, were I capable of accomplishing it; for next to God my Saviour, I love you all as the instruments of propagating the cause which I prefer to all others upon earth. I have a glorious prospect before me, and am determined, through divine grace, to live in Christ, 'the way, the truth, and the life,' until we meet to part no more." In the September of this year, at which time he was considerably advanced in the *ninetieth* year of his age, he took part in the opening services of a new preaching-house in Portadown. He had a peculiar regard for this town; it was in its vicinity he first attended class-meeting, a religious ordinance upon which he ever after set the highest value; he was related to an influential Methodist family in it, which he greatly esteemed, and it was long a favourite scene of his ministerial labours. His address at the opening of the house was very appropriate, and seemed to be accompanied with much unction to the large and respectable congregation present on the occasion. After the

service concluded, the congregation formed into lines from the door of the preaching-house to the street; and it was affecting to see many old persons, who had long known him, and often sat under his ministry with profit and delight, pressing forward to salute the venerable man of God, who, as he passed along, with uplifted hands, several times blessed them in the name of the Lord.

The circumstances under which he entered upon the year 1844, will appear in the following letter to a friend, written early in the month of January:—"My gracious Lord lays the obligation upon me, to address a few lines to my most valued and kind friend, to congratulate her, her dear partner, and myself, on our being happily brought, by the tender care of our merciful Preserver, to see the beginning of a new year. As to myself, though I enjoy tolerable health, I am making rapid strides into eternity; but it is under the guidance of my adorable Jesus, whose condescending care of me softens every rough blast, and smooths all the uneven paths over which I have to pass. On the sabbath I meet my little class in my own house, in the morning; at ten o'clock I preach to the dear, loving people in Clones, and then go to church, where we have a monthly sacrament which is well attended. As I am not able to travel as formerly, I have great pleasure in the care of my farm, in which my gracious Lord blesses me, to the great enjoyment of myself and family. My hearing and memory are nearly gone, and as I can hold little converse with the living, I spend my vacant hours in my little library conversing with the dead; and my loving Lord not only revises the works of his blessed worthies, whose souls are in his courts above, but admits me to hold sweet converse with himself."

To the conference of this year he addressed the following letter:—"My very dear Brethren—In presenting you with a few lines on the occasion of your annual meeting, I address a body of men whom I love above all other associations upon earth. As my gracious Lord condescended to bless me much, both in body and soul, in the course of the past year, I for a long time indulged the hope, that I might be enabled once more to make one in your favoured body at this time, and be again refreshed by the sight of a people to whom my heart is united by the strongest bonds of christian affection; but within the last two months my hearing has almost entirely failed, so that since I entered on my ninety-first year, I do not go to church but to partake of the Lord's supper. I am still, however, able to speak, and my beloved friends in Clones bear with my attempting to preach to them on sabbath mornings. I beg my most cordial love in the Holy Trinity to your president, secretary, and to every individual member of the conference; and to my dearest friends in Leeson-street, College-green, and all that belong to George's-street. May the spirit of unity and godly love abound amongst you, and may divine wisdom conduct all your business, and direct all your appointments, is the ardent prayer of your devoted servant in Christ Jesus."

Up to this period of his life, Mr. Averell corresponded largely by letter, and, had our limits allowed it, we might have introduced much more numerous extracts; but now he had almost entirely lost his facilities for writing, and after this time, as far as we can ascertain, wrote only three letters. In the first of these, dated early in the year 1845, he writes:—My earnest, habitual prayer for you is, that you may increase in every grace, that will

make it your highest delight to pray without ceasing; then we will pray till we are filled with all the fulness of God,—nay, till we meet to part no more. I am declining very fast; living on the brink of eternity; but all is joy and peace. I am still enabled to preach on sabbath mornings in Clones, and the Lord wonderfully supports me; the loving people whom I address keep up my hands, and God blesses their souls.”

To a letter addressed to him by the conference of 1845, he sent the following reply:—“My very dear and highly revered Brethren,—With sincere and cordial thanks for your most condescending letter, I undertake the pleasing task of acknowledging it. Your letter proves to me that God is love, and that you feel he is. This blessed principle actuates you in your letter to me; and I am more than ever resolved to think, and speak, and act, under its heavenly influence. This sweet feeling, by constant watchfulness and prayer, we may ever keep alive in our souls, and while it lives in us, we will live to purpose. This will be the universal feeling, when all the human race will be one—in our adorable Jesus. My heart rejoices to hear, that you can already recognise the presence of the divine Spirit in your services. And now I commend you to God, and his gracious guidance. My love in Christ to every member of your body. Yours in divine bonds.”

Hitherto, Mr. Averell's advances towards the confines of the eternal world were very gradual, and indeed almost imperceptible, except, when comparing the present with the past, regard was had not so much to recent time as to by-gone years; but from this period it was otherwise. For some time prior to the beginning of the year 1846, and from that time forth, though he still enjoyed

tolerable health, yet his feebleness so increased, that he was not able to walk much; he was, however, quite capable of employing his mental powers in spiritual exercises. As has been observed, it became irksome to him to write, not so much with regard to the diction, as that he could not well use his pen. The following is an extract from his last letter:—"My dear and sincerely esteemed brother R—— requests a letter from me, and indeed it is a request that I am little able to comply with; my writing days are at an end; I have lost all capability and of course all inclination to attempt writing. I spend all my time reading, and in preparation for my removal to that mansion, to which I expect soon to be called by him whom my soul loveth. I never enjoyed the writings in which sound spiritual Methodism is to be found so much as I do at present. Whatever emanates from the spirit of my adorable Jesus is the aliment and comfort of my soul; it loathes every thing else. The New Testament especially is my delight; I am daily strengthened, refreshed, and blessed in perusing it. My gracious Lord keeps my soul extremely happy. This is the sum of what I have to say to my dear brother."

At the time of the annual district-meeting in Clones, in the latter end of June, the preachers of the district went together to Mount Salem to see him. One of the preachers who was present on the occasion, writing of their visit to him, observes, "We found his mind weighed down with his body. He recognised some of the preachers, but did not know others till they were introduced to him. He greatly rejoiced to see us, and conversed with us freely for a considerable length of time. His mind was quite collected, and he was happy in the Lord, tranquilly awaiting his call. At parting he prayed

with great earnestness for the preachers; for the divine blessing on the approaching conference, and upon the entire connexion."

Throughout the harvest and the early part of the winter, there was apparently little change in Mr. Averell's health, but there was a perceptible diminution of his strength. His grand-daughter, Miss Cochrane, who was from illness unable for a length of time to come down stairs, observes of him: "For some weeks before Christmas, he was able to come up stairs occasionally to see me, and I would no sooner have replied to his affectionate enquiries after my health, than he would enter upon some deeply spiritual subject, the theme of which generally was his favourite sentiment, "Looking unto Jesus." "The blessed Jesus!" he would say, "one look to him is worth all the world." He has, in these interviews, frequently dwelt on the christian's duty to "pray without ceasing," and has mentioned the difficulty which persons generally supposed to be connected with it; "but," he would add, "I bless God, I am now in such a habit of it, that I feel it the most easy and delightful employment in the world." He would also quote, in most appropriate connexion with my present circumstances, that passage of St. Paul, "We know that all things work together for good to them that love God;" and it is now most consoling to me to recollect the assurance which he expressed, that in the result of all the mysterious dispensations of providence, I should yet fully realize this gracious promise. I especially remember one sabbath morning he came up to see me, and told me he had been thinking of me, while perusing a portion of scripture to which he believed he had been directed for my sake; and which he thought so peculiarly applicable, that he could not rest until he had directed

my attention to it. He then read as distinctly and correctly as I had heard him do for years, the thirty-second Psalm. When he concluded, he made me mark it in my own bible, as a subject of my special contemplation and prayers; and added his own petition to Heaven, that all the blessings referred to in it might be my portion. All this he went through with an accuracy of idea and sentiment that was surprising."

Mr. Averell's health continued as it had been for a considerable time, until about the first of January, 1847, when a great decline in his strength appeared manifest. He was, however, able to be out of his room every day for some time after, and complained of nothing but weakness. We could not perhaps, describe the closing scene of his life better than by saying, *he died just as he lived*—unwaveringly relying on the atonement as the ground of all his hopes; and it was strikingly evident, as the result of this confidence, that his soul was kept in *perfect peace*. The slightest shadow of doubt or anxiety as to his eternal blessedness never crossed his mind. He was frequently visited by the preachers and other friends, to all of whom he uniformly expressed his continual enjoyment in God, and his entire resignation to his holy will.

On the 7th inst. Mr. Herbert visited him, and was with him for a considerable time. After leaving him he observed that he was forcibly reminded of the case of dying Stephen, when the realities of heaven were so clearly presented to his view. There was, he said, an elevation of thought and expression on the part of Mr. Averell, quite beyond what was common to him, and far exceeding what he had ever observed before. Having asked Mr. Herbert for his father, it was replied that in all likelihood they would soon meet in heaven; he

rejoined, "O yes, for I love the Lord my God with all my heart, and mind, and soul, and strength; and my neighbour as myself." And added, "heaven is shining in upon my soul."

On the 11th inst. Mr. A. L. Ford called to see him. When he heard his name, he immediately recollected him, and prayed that the Lord might bless him. He then asked Mr. Ford respecting his christian experience, and having received a satisfactory reply, he said, "O thank God! I too feel my soul happy in God. He is perfecting his work in me, and I can rejoice evermore, pray without ceasing, and in everything give thanks. I can tell from experience that the Lord is—the Lord God, merciful and gracious," &c. He repeated the whole passage, and then, after a pause, as if to summon all his strength, pronounced with great emphasis the words, "forgiving iniquity!"

Mr. F. Fitzgerald, to whom he was greatly attached, frequently visited him during his illness. At their last interview, Mr. Averell's views of the celestial world, to the confines of which he had approached, were indeed cheering; they were throughout unclouded, but now, in the nearer prospect, he had clearer dawnings of the light of eternal day. His last words on the occasion were, "Glory! glory!" For the last two or three days, when asked if he wished for anything, his reply generally was, "O no, nothing but more of the love of God—more holiness." Every breath was prayer or praise. He slept a good deal, and when awaking would breathe forth some expression, such as, "Praise the Lord." Frequently too, at those times, he repeated that verse of a hymn,

"Come in, come in, thou heav'nly guest,
Nor ever hence remove;
But sup with me, and let the feast
Be everlasting love."

On January the 16th, the day on which he exchanged mortality for life, he could articulate but little. In the morning he was heard to say, "Holy, holy, holy!" and these were his last audible words. He lay perfectly quiet and composed during the day, until half past five o'clock in the evening, when, without a sigh or the slightest struggle, this venerable servant of Jesus Christ and faithful minister of the gospel, in the ninety-third year of his age, and the seventieth of his ministry, entered into the joy of his Lord.

Before we proceed to give a short view of Mr. Averell's character, we shall notice some of the leading incidents of his life. In his childhood he enjoyed the inestimable advantage of religious training by his maternal grandmother; and though very young when under her care, the impressions he then received were never wholly erased from his mind. Throughout the season of youth up to manhood, while at school and in college, he feared God, loved prayer, and was often visited with gracious influence. When arrived at maturer age, however, he lost his relish for spiritual things. While a tutor in the St. George family, he moved in a circle in which he was brought into association with the votaries of worldly pleasures, and he became fond of their sports and amusements—hunting, dancing, and playing cards; and hence his mind became dissipated, and he forgot God. But still he abhorred gross immorality; and though he did not live in accordance with the requirements of divine truth, yet, so far as it was known by him, he loved it, and became, when it was assailed in his presence, its willing advocate. Several years were thus spent in living according to the course of this world. Meanwhile, he took orders, and was married. Soon after his marriage, his love of

truth began to predominate; and though it had much to contend against—was often resisted and sometimes overcome, the truth finally prevailed; and, through the abundant mercy of God in Christ Jesus, he became a happy subject of its saving power and influence.

Few men in modern times have had more signal interpositions of providence, in opening their way to the ministry, than Mr. Averell. Even while a child, there was indication of the divine mind respecting him; providential interposition was manifest, at several times, while he was engaged in classical pursuits; nor was it less conspicuous at the time of his entering college. Ultimately, by a concatenation of events, which even infidelity would scarcely say were fortuitous, he was led out of the limited sphere where ecclesiastical subjection confined him, into the widely extended one in which, as “a burning and a shining light,” he exercised his ministry, until, worn down by extreme old age, his Lord called him from the field of labour to his endless rest.

From the many instances of divine interposition in his behalf which he had witnessed, it was to be expected that *a settled trust in the providence of God* would be a distinguished trait in his character; and so it was: he never lost sight of providence. He believed, as was right, that its special care extended to all that related to him—his person and property—his spiritual and secular concerns—his present and eternal interests; and that nothing respecting him was too great to be beyond its controlling power, or too insignificant to be beneath the reach of its influence. His belief of providence was productive of *strong faith* in God, as well as of *unreserved conformity to his will*; and these traits, growing as they did out of an *unwavering reliance upon*

the atonement—which he ever made the only ground of his hopes, may be looked upon as having formed the basis of his religious character. It was the foundation of all his spiritual enjoyments; on it rested the *resignation* with which he bore all his trials, and it was the ground of that *christian fortitude* which made him regardless of personal danger in his ministerial labours. When duty called him, no dread of persecution deterred him from pursuing his onward course; and if expostulated with, as he sometimes was, on his exposure of himself to danger, his reply generally was, “I am doing my Master’s work, and I leave it with him to take care of me.” His *zeal for God* was ardent and untiring; not occasional and transient, but steady and uniform; it was ever in operation, and governed the whole of his ministerial life. He was noted for *punctuality*: whether in what related to himself, his domestic economy, his intercourse with men, or his ministerial movements, he had a time for every purpose, and rigidly adhered to it. In all matters, both with regard to his worldly transactions, and the discharge of his ministerial duties, his conduct was characterized by *straightforwardness*; and few persons in his day obtained a larger amount of credit for *purity of intention*. So much was this the case, that even where he might have incurred displeasure, by manifesting *warmth of temper*—as he sometimes did, the repute which he had acquired for meaning well prevented offence.

Having mentioned his occasional warmth, which but rarely appeared except in some cases of his administering reproof, it may be observed he was of warm temperament, and it would be singular if it had not, more or less, manifested itself. For whatever may be the moral rectitude which divine grace produces in the mind, or however it may

improve its natural constitution, it does not so far change it, as that it may not be seen what is a man's natural disposition. Mr. Averell's natural warmth, which was never discoverable but in an occasional hastiness of expression—for which he was always deeply humbled, was over in a moment. In this respect he resembled Mr. Wesley, and it might be said of him, as it is of the founder of Methodism,

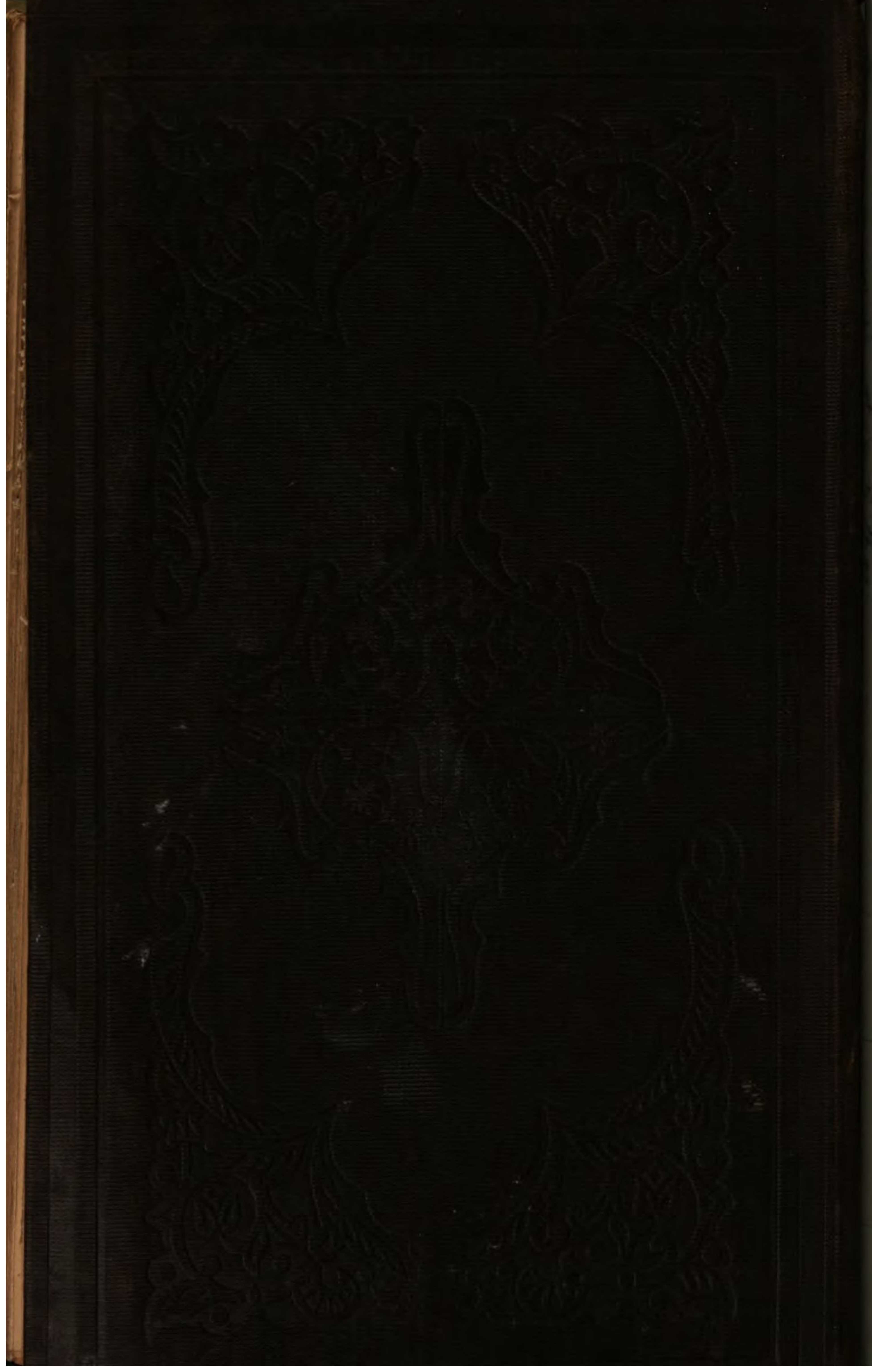
“He carried anger as the flint bears fire ;
Which, much enforced, shows a hasty spark,
And straight is cold again.”

Mr. Averell *was not a lover of money* ; he made not haste to be rich. This was evinced not only by his relinquishing his emolument in the church, and ever after giving his services in the ministry gratuitously, but by his disposal of the worldly goods with which his Lord had intrusted him. For nearly thirty years of his life he possessed large means, but did not hoard up riches. He gave liberally to the poor, both in casual charity, and in support of charitable institutions ; and was a large contributor to those societies, established for the amelioration of the moral condition of those who were sitting in darkness, both at home and abroad ; but he was especially liberal in the support of Methodism. We cannot say to what extent his liberality was carried, as in these matters he did not let his left hand know what his right hand did ; but we know with regard to Methodism, that he contributed largely to the erection of preaching-houses, his subscriptions to which were from £10 to £100, according to the description of house, and the importance of the place in which it was erected. He followed Mr. Wesley's rule with regard to money : he made all he could by a careful management of his affairs ; he saved all he could by cutting off

needless expense, for he was a pattern of *self-denial*; and he gave all he could—he saved nothing.

Next to God himself, *he loved his word*, and made it his constant companion. He read the lessons of the day daily, and when going to superintend the concerns of his farm, or to set out on a journey, it was his invariable practice to select a portion of it to be the subject of his meditation. It may be truly said of him, he *prayed without ceasing*; and thus he maintained *constant intercourse with God*, for nothing in religion could satisfy him but a continual assurance of the divine favour. He had always *humbling views* of himself; he kept at the foot of the cross, and made Jesus and the atonement his all in all. But his *continual thankfulness* was perhaps the most prominent trait in his character; he literally in everything gave thanks; he was accustomed to say, that everything better than hell called for unceasing gratitude. The religion that shone in his life had a full exemplification of its reality in his death. The close of his life was like an evening without a cloud. His sun went down in a clear sky; it set to rise in a brighter world—to rise to set no more.

THE END.



Stewart, Alexander

Memoir of the life and labours of the Rev. Adam Averell, for nearly 30
years president of the primitive Wesleyan Methodist conference: by
Alexander Stewart and George Revington

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